The Churchman.

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DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts*, v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues."—*Acts*, xv, 24.

"The Church, as a witness, *preacheth* revealed truth, by *reading* publicly the Sacred Scripture. So that a kind of preaching is the reading of Holy Writ." "*Sermons* are not the *only preaching* which doth save souls." The Council of Toledo doubteth not to call the usual public reading of the Gospels in the Church, preaching; nor others, long before these our days, to write, that by him who but readeth a Lesson in the solemn assembly, as part of divine service, the very office of preaching is so far forth executed."—*Hooker.*

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH	At 9 A. M., and 3 P. M.
ST. LUKE'S CHURCH	" 8 "
ALL SAINTS' CHURCH	" 6 "
ST. CLEMENT'S CHURCH	" 8 "
CALVARY CHURCH	" 8 " and 6 "
CHURCH OF THE ANNUNCIATION	" 8 " and 6 "
CHURCH OF THE CRUCIFIXION	" 8 "
CHURCH OF THE HOLY COMMUNION	" 6 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 9 A. M.

Calendar for July, and August.

JULY.

16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

AUGUST.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

Poetry.

For the Churchman.

THE LAST WISH.

BY D. F.—OF MANNAHATA.

A HOME! a home! and a place of rest,
Beneath the soft green sod,
Where "the faithful" sleep their last long sleep,
Hard by the House of God!

Oh! I'd joy to sleep in that calm repose
The Church-wall shadows fling
O'er the "dead in Christ," who lie around,
Free'd from Death's bitter sting.

But not in Greenwood's garish scene,
Let my last resting be;
Where the thoughtless, prancing round, may fling
Their heartless glance on me!
Her smiling glades, so sunny fair,
May please the worldling's eye,
But dearer to me the old Church-yard;
And there, in death, I'd lie.

The lake,* the flowers, the bright sunshine,
The breeze's gentle blast—
I've lov'd them all—I've lov'd them well;
But my earthly loves are past!
Oh! bury me, then, in the quiet shades
Of "the Church's holy ground!"
For I've lov'd her with unearthly love,
And with her would aye be found.

And if still, among her sleeping sons,
Some choice of place may be,
In thy hallow'd earth, "Old Trinity,"
Reserve a grave for me.
Let pious hands a plain brown stone
Place there upon my breast;
With my Saviour's sign my name above;
Beneath, these words: "AT REST."

Thus—

I. H. S.

D*** F*****

AT REST.

* Sylvan Lake, in Greenwood Cemetery.

Selected Matter.

THE PRIMACY OF THE BISHOP OF ROME.

BY REV. S. F. JARVIS, D.D., LL.D.

[The following article appeared in the July No. of the Church Review, and has since been issued in a separate form.]

The Primacy of the Apostolic See Vindicated, by FRANCIS PATRICK KENRICK, *Bishop of Philadelphia.* pp.488. 8vo. 1845.

In the Churchman of February 12, 1848, we find the following advertisement: "Now in Press, and will be issued without delay, the Primacy of the Apostolic See. By Right Rev. T. (F.) P. KENRICK, D. D., Bishop of Philadelphia: a new edition, (the third,) revised and enlarged. In one vol. 8vo. The rapidity with which the first and second editions of this work have been exhausted, is the best proof of the interest generally felt by the religious world in the great question of the Primacy, and of the ability with which it has been treated by the Rt. Rev. Bishop of Philadelphia. This third edition will commend itself still more strongly to the favor of the public. Edward Dunigan, 151 Fulton St., Feb. 5, 1848, 3t $."

We have copied this advertisement verbatim et literatim, because we think it very significant. A bookseller of the Roman Communion writes it and pays a dollar for three insertions of it in the Churchman. Men are not apt to pay their money for nothing. The bookseller's object was, no doubt, that the readers of the Churchman should buy his book; and as people do not like to buy, without having some worth of their money, all who buy, will probably read it. To avoid misconstruction, we must here observe, that we do not attribute, either to the Editor, or to the Proprietors of the Churchman, any agency whatever in this matter. It was, as we believe, a mere business concern between the printer and the bookseller. It is very probable, that neither the editor, nor the proprietors, glanced their eyes over the advertisements; and if they did, and noticed this one, they may have thought that the readers of the Churchman were too well fortified against the errors of Rome, to be in any danger from it. Nevertheless we cannot but lament that it was inserted; for Dr. Kenrick's work is specious and plausible, and there may be sincere and virtuous, but ignorant minds who, although they read the Churchman, may not be sufficiently fortified to be unharmed by the errors, or sufficiently learned and perspicacious to detect the perversions, of the Roman prelate. These considerations have moved us to place the title of the first edition at the head of this article, and we shall now proceed to consider the subject to which it introduces us. His is an *a priori* argument; first attempting from the Scriptures to establish the primacy of St. Peter, and then, on the supposition that he was the Bishop of Rome, inferring that the Bishops of that See as his successors, have ever been entitled to the same primacy. We shall pursue a different course, by endeavoring to show our readers the facts of the case with regard to the Bishops of Rome, before we take any notice of the argument respecting St. Peter's pre-eminent authority.

I.

The naked fact that St. Peter was at Rome, and was crucified there in the first persecution under Nero, is too well established to admit of doubt; though, in the scanty remains of the first three centuries, but little direct and unequivocal testimony is to be found. At the beginning of the second century, St. Ignatius, writing to the Romans to prepare them for his approach, says: "*I do not command you as did Peter and Paul.* They were Apostles; I am a condemned man. They were free; I am even until now a slave." (Ad. Rom. s. 4.) The inference is clear that *both* the Apostles Peter and Paul, had *commanded* the Romans; but this may have been done without their actual presence. We do not therefore attach much importance to it under this head of proof, though we may have occasion to notice it respecting another point of our inquiry. Nor do we lay much stress upon the words attributed to Papias, a writer contemporary with Ignatius, that Babylon, in 1 Pet. v. 13, means Rome, and consequently that the Apostle and St. Mark were at Rome when it was written. It is not certain, as Valesius and other critics of the Roman Communion admit, that these were the words of Papias; and if so, we have only the testimony of Eusebius, a writer of the fourth century.

The next witness is St. Irenæus, whose work on heresies has come down to us in an indifferent and barbarous Latin version. He affirms, that the blessed Apostles Peter and Paul founded and built up the Church at Rome; but that they did, as he says, by committing "to Linus the ministry of the Episcopate." (*Lib.* iii. *cap.* 3.) Now this they may have done while they were in Jerusalem. It is true that he had just before said, (*Lib.* iii, *cap.* 1,) that "Matthew published among the Hebrews, in their own language, his written Gospel, *while* Peter and Paul were proclaiming the Gospel at Rome, and laying there the foundations of the Church." But Iræneus was merely speaking of the various labors of the Apostles and other disciples in various parts of the world after our Lord had risen, and the Holy Ghost descended, and not of the *date* of their *personal* presence. The Church of Rome was in being before either St. Peter or St. Paul went thither; and if we attempt to prove too much by this passage, we must admit that St. Peter and St. Paul were at Rome at the very time when St. Matthew's Gospel was published, which is contrary to all the testimony we have on the subject.

But there was another Bishop, somewhat earlier in the second century, than St. Irenæus, of whose writings a few fragments have been preserved, and whose testimony is much to the point. We allude to Dionysius of Corinth, who, according to St. Jerome, flourished under M. Antoninus Verus, and L. Aurelius Commodus, or from A. D. 161 to A. D. 179. In his Epistle to the Church of Rome, occurred the following passage extracted by Eusebius: "In this your so great admonition, you have mingled together the planting both of the Romans and Corinthians effected by Peter and Paul. For both, when they planted us in our Corinth taught in like manner, and in like manner when they went teaching together into Italy, and suffered martyrdom about the same time." (*Dionys. apud Euseb. H. E. Lib.* iv. *cap.* 23.) Here is the important testimony to a fact of which there is no mention in the Acts, that St. Peter as well as St. Paul planted the Church at Corinth; and thus it throws light upon another fact mentioned by St. Paul, 1 Cor. i, 12, that in the Corinthian Church, the spirit of party had led some of the converts to call themselves by the name of the person who had converted them: "I am of Paul; and I of Apollos; and I of Cephas" or Peter; while others, rejecting all names of men, professed to be only "of CHRIST." We learn also, that St. Peter and St. Paul went afterwards together into Italy, and there, about the same time, suffered martyrdom.

Tertullian in the order of time comes next. He is the oldest writer in the Latin Church whose works have been preserved; and he repeatedly mentions St. Peter and St. Paul together, always speaking of their martyrdom as occurring at the same time, and at Rome. A single passage is sufficient. "Nero first bathed in blood (cruentavit) the rising faith. Then is Peter girded by another when he is bound to the Cross. Then Paul obtains the nativity of the Roman city, when he is there new born by the nobility of his martyrdom."—(*Cont. Gnost.* c. 15.)

Caius, a Roman Presbyter, who flourished early in the third century, (*cir.* A. D. 210,) speaks thus of the places where St. Peter and St. Paul were buried: "I have the monuments of the Apostles to show; for if you will go to the Vatican or on the Ostianway, you will find the monuments of those who founded the Church." (*Apud Euseb. H. E. Lib.* ii, c. 25.)

And lastly, Origen says: "Peter seems to have preached the Gospel to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia. Finally being at Rome, he was crucified with his head downwards, for thus did he himself think it suitable to suffer. What should be said concerning Paul, but that having fully preached the Gospel of CHRIST from Jerusalem even unto Illyricum, he was finally martyred in Rome under Nero?" (*In Genes. Exc. Opera Ed. Bened. Tom.* ii, p. 24.) It is unnecessary to quote the writers of the fourth century, because they evidently depended, as we now depend, upon this earlier testimony: for the preservation of which, indeed, we are in a great measure indebted to them.

Yet, clear and positive as all this testimony is, that St. Peter and St. Paul were both at Rome, and that both suffered martyrdom during the first or Neronian persecution, not one of the authorities quoted mentions the precise year. For this we must have recourse to later writers; and their accounts are at variance. The persecution of the Christians by Nero, was occasioned by the conflagration which began, according to Tacitus, on the 19th, and ended on the 27th of July, in the consulship of Lecanius and Licinius. (*Annal. Lib.* xv, c. 33 and 40.) It was in the tenth year of Nero, which ended Oct. 13, A. D. 63. It is not likely that the persecution began before the eleventh of Nero, nor much if any before January A. D. 64. The death of the two Apostles, is said by Sulpicius Severus to have taken place in Rome in the same year in which the Jews began to rebel, (*Lib.* ii, *cap.* 29.) The latter event, Josephus tells us, took place in the twelfth year of Nero; and this accords exactly with Epiphanius, who says explicitly that the martyrdom was in the twelfth year of Nero. (*Hær.* xxvii.) Eusebius in his Chronicon, places the death of the Apostles and the revolt of the Jews in the same year, but in the thirteenth of Nero. Between these two dates, opinions are divided; but as it is agreed that the death of the Apostles and the revolt of the Jews were in the same year, we prefer the authority of Josephus, and so place the event in the twelfth year of Nero, and the consulship of Telesinus and Suetonius, or A. D. 65.

II.

The next question to be considered is, when did St. Peter first go to Rome? Lactantius, we believe, is the earliest writer who gives any definite information on this point. In his book de mortibus Persecutorem, Sect. 2, he says, that after the Consulship of the two Gemini, in which our Lord was crucified, the Apostles continued for *twenty-five* years to lay the foundations of the Church in the various provinces and cities of the Empire, *until the beginning of the reign of Nero;* usque ad principium Neroniani imperii. This account is very consistent; for there were exactly *twenty-five* Consulships, from that of the two Gemini, to that of Marcellus and Aviola, in which Nero became Emperor. Lactantius then proceeds: "*Cumque jam Nero imperaret, Petrus Romam advenit.*" These words do not imply that he came at the very beginning of Nero's reign, but when he had already reigned some time. The sentence therefore must be translated, "*During the Reign of Nero, Peter came to Rome.*" But this is a very different account from that which is given by the modern writers of the Roman Communion. They contend that he first came to Rome in the reign of Claudius. We proceed then to examine on what authorities they build this assertion.

Eusebius, in his Chronicon, opposite to the third year of Caligula, has the following note: "Peter the Apostle, having first founded the Church of Antioch, sets out for the city of the Romans, and there preaches the Gospel, and dwells there as the President (*Præses*, says Mai, *Antistes*, says Aucher,) of that Church twenty years." In Aucher's edition, the number of years is thus expressed: Annis Viginti, (*quinque.*) That is, he *amends* the Armenian Version, from twenty to *twenty-five* years, to make it correspond with St. Jerome's translation, and the Latin writers of a still later period. The Greek fragment placed below in Mai's edition instead of Peter the *Apostle*, reads Peter ὁ κορυφαῖος, the *Chief;* and instead of the last clause, says that "he presided over the Church of Antioch, and then over that of Rome "ἕως τελειώσεως αὐτοῦ," which means, "until his martyrdom." But these are the words, not of Eusebius, but of George *Syncellus*, a Chronographer of the eighth or ninth century; for the original Greek of Eusebius is lost. St. Jerome's translation is, "Petrus Apostolus—cum primum Antiochenam ecclesiam fundasset, Romam proficiscitur ubi Evangelium prædicans, xxv, annis, ejusdem urbis Episcopus perseverat." He asserts the same thing in his catalogue of Ecclesiastical writers. All these variations show that the whole was the result of computation. Eusebius, according to the Armenian translation, which bears great marks of accuracy, placed the death of St. Peter and St. Paul in the thirteenth year of Nero, or A. D. 66; but in St. Jerome's translation, the same event is placed in the fourteenth, or A. D. 67. Nero himself was put to death in that year, on the ninth of June; and therefore, if there be any truth in the date of the Roman martyrology, that St. Peter suffered on the 29th of June, it could not have been later than A. D. 66. We have already given our reasons for believing that it was in A. D. 65, the twelfth of Nero. St. Jerome put the event as late as he could, because he allowed 25 years as the duration of St. Peter's Episcopate in Rome; and 25 years being deducted from 67, would place his arrival in Rome in A. D. 42. By shifting the date of the martyrdom to A. D. 66 or A. D. 65, the subtraction of 25 years would bring us to A. D. 41, or A. D. 40. But how does all this accord with St. Peter's having laid the foundation of the Church of Antioch in the third year of Caligula? That year began on the 17th of March A. D. 38, and ended on the 16th of March A. D. 39; so that if St. Peter arrived in Rome in A. D. 42, he could not have been more than three years at Antioch; and out of those years we must take the time of his preaching in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Eusebius places Evodius, as the successor of St. Peter at Antioch, in the second year of Claudius, which began on the 24th of January A. D. 41. That St. Peter could not have gone so early to Rome, is clear from the accounts given in Acts xii, of his imprisonment at Jerusalem, by Herod Agrippa. This event happened in the last year of Herod's life; and Josephus says that he reigned three years under Claudius. (*Antiq. Lib.* xix, *cap.* 8.)

But, excepting this computation, what other evidence is there, that St. Peter went to Rome in the reign of Claudius? The account, it will be replied, which Eusebius gives (*Lib.* ii, c. 14,) of his victory over Simon Magus. But that victory itself seems to have been a pure invention. The story of Simon's arrival and conduct in Rome, is related by Justin Martyr, and Irenæus; but neither of them says one word about St. Peter. Justin relates that "one Simon a Samaritan, exhibited magic arts in Rome under Claudius Cæsar; that he was accounted to be a God; and that a statue was erected to him, having a Latin inscription, "Simoni Deo Sancto." (*Apol. Pr.* or rather *Sec. Ed. Thirlby*, p. 38–40.) The stone with this inscription, was dug up in 1574, in the spot where Justin said it was, and was found to have been made, not for Simon, but for the Sabine Hercules Sangus—Semoni Sango Deo fidio sacrum. The same story is told in substance by Irenæus, (*Lib.* i, c. 20.) It is curious to trace its progress downward and see how it improved by telling. By the time it got down to Arnobius, who lived early in the fourth Century, (cir. 306,) it had assumed the following shape: "They (the Romans) had seen the chariot of Simon Magnus, drawn by four horses of fire, blown asunder by the mouth of Peter, and vanishing at the name of CHRIST." (*Arnob. adv. gentes. Lib.* ii, *Ed. Lug. Bat.* 1651, p. 50.) This is the earliest authority we can find for the presence of Peter. St. Cyril, of Jerusalem, who was nearly half a century later, says that the Emperor Claudius himself, erected the statue to Simon; that *Peter and Paul, who were both presiding over the Church at that time*, came together to oppose him; and that, while he was borne by a chariot of Demons in the air, the two servants of GOD, falling on their knees and offering prayers with one accord, cast him down to earth." (*S. Cyr. Hieros. Catech.* vi, 14, 15. Ed. Bened. p. 96.) All this, let it be remembered, was in the reign of Claudius Cæsar! The story, as far as St. Peter was concerned, accorded well with the computation of Eusebius: he could not doubt that if Simon and St. Peter were in Rome together, something extraordinary must have happened; and though silent as to all the circumstances of the prodigy, he improved a little upon the story, for the benefit of his computation, by making St. Peter come to Rome *on purpose* to obtain the victory over Simon. The sifting which has been given to such incredible tales, has led the best critics in the Roman Communion to admit that St. Peter did not visit Rome before the reign of Nero. The words of Lactantius imply, as we have already observed, that it was not even at the beginning of his reign, and consequently, even if he did reside there as Bishop, it could have been only for a few years.

[To be continued.]

Communications.

For the Churchman.

Mr. Editor,—There is something ludicrous in the idea of the "Gambier Observer" coming out—as I find, by an extract from it in another paper, it does—with the opinion that there is not very prevalent in the Church, a spirit of indifference to law and order, of disaffection towards its distinctive peculiarities, of the subjection of canonical and rubrical allegiance to individual views of expediency and policy, of what it calls radicalism. Really, if our Ohio friends do not intend to perpetrate a joke, they must be sadly in want of the grace of self-knowledge. Ohio Churchmen to talk about ecclesiastical disorder and radicalism being rare among us!!

The Observer, in arguing that the Church is not much in danger from *Protestant* errors, represents as a very rare occurrence, "an Episcopal minister passing over into non-Episcopal ranks," elegantly observing that "to find the case would require a search as with lighted candles." Adding to this a reference "to those perversions to Romanism which have so repeatedly taken place within the last few years," the Observer draws the conclusion that the Church is in vastly greater danger from Popery than from Protestant errors. Let me ask him, in passing, Whence is the greater danger to be apprehended? from those who take their aberrations with them, and go out from us? or from those who remain among us with all their errors thick upon them?

This Ohio Journal, however, should refresh its memory—or more properly, perhaps, inform itself—before it affects any thing like authority for facts. Touching "secessions from our ministry into that of other Protestant denominations," has it never heard of Ogden and West, and Tatham, and Brittan, the Presbyterians, Muller and Thorne the Lutherans, Hooper and Roche the Swedenborgians, Knight the Dutch Reformed, Raynor and Clowes and Lefevre the Universalists, Knill the Shaker, McMechen the Methodist, Sewell the Socinian, Dashiel the ———, (these have occurred to me on the recollection of the moment,) &c. &c. &c.?

Considering, however, the very numerous "other Protestant denominations," or churches, or branches of the Protestant Church, as they would probably be called in Ohio, all around us, how they suit every variety of taste and fancy, and how much, in the aggregate, they outnumber, in many neighborhoods, the Papists, and even the Church itself, it might be somewhat remarkable that perversions to them from the ranks of our clergy have not of late been so numerous (supposing this to be so) as to Popery, were there not a very sufficient reason for it.

Sound Catholicism is Popery's most formidable enemy—its most enlightened, and therefore firmest, antagonist. As a body, the High Church or Catholic portion of our communion, is decidedly the best informed touching the truly evangelical features of ecclesiastical principles and order, and the most earnestly and consistently attached to them. It aims, by God's grace, at the truth in contradistinction from error in every direction.* It is constantly alive to the solemn warning that anti-christ, like its father the devil, is full of devices of every kind, and clothes itself in either Popery or Protestantism as may best answer its purpose. Diligent in their study of "Holy Scripture and ancient authors," and sincere in their belief that "the Church hath authority in controversies of faith," and is "a witness and a keeper of Holy Writ," Catholic Churchmen, in humble dependence on the Holy Ghost, the Church's promised Guide, Illuminator, and Sanctifier, strive to adhere, in all godly sincerity and consistency, to that way of evangelical truth and safety which is found in the union, clearly discerned by the enlightened and devout Christian, between the principles thus avowed, and those equally evangelical and essential, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation;" and, that "it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another;" and, that "as the Church ought not to decree any thing against Holy Writ, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation."†

Thus armed at all points, sound Churchmen are sensible alike to the attacks, inroads, and illusions, of Popery on the one hand, and of ultra-Protestantism on the other. A tendency towards either, when reaching a certain point, utterly destroys sympathy with Catholic principles and feelings, and meetness, and even a desire, for Catholic fraternity. Romanizers soon find that they are from home among true Catholics; and being not *of* them, they go out *from* them: they separate themselves, and join an heretical and schismatical communion, which has long and grievously corrupted the faith of Christ and the worship of Him, estranged His Church from His appointed government and order, and drawn His people aside from true allegiance to Him. Perilous as such iniquity is to their own souls, their severance from the Church is good for its peace, purity, and welfare. And good would it be for the same, if many among us whose anti-Christian tendencies run in the opposite direction, would do likewise. But alas! the class of Churchmen with which they sympathize is so unsettled, so pliant, and so compromising in its principles, that errors of this character, if but connected with a few favorite phrases, and professed states of feeling, and with due earnestness of negation and opposition touching certain obnoxious points, are but slight, if any, obstacles to fraternization. Thus men may be widely separated from the purity and integrity of the truth as it is in Jesus, and have feelings of any thing but honest and consistent attachment to the Church as it is, and yet find in its communion those with whom they are entirely at home. Not of us, they still remain with us. Are they restless and uneasy under the wholesome guidance and restrictions of the liturgy? They will find consciences among us so compromising in their construction of law and principle, as easily to adapt rubrics and canons to individual ideas of expediency and policy. Hence they find, in certain portions of the Church, instances in which, after as much conformity has been rendered to the ritual as the leaders chose, occasion is taken, before the close of public worship, to pretend to remedy the deficiencies and correct the errors of the liturgy, by casting off its forms and requirements, and in extemporal effusions, "subject," as good old Hooker says, "to no certain order, pray both what and how they list." They find, too, various expedients of what are called social meetings, prayer meetings, Bible classes, &c &c., for occasions of public worship, on which the Liturgy is held not to be binding.—Is objection made to the doctrines of the Liturgy? There are at hand, even in the Church, an evasive principle of non-natural interpretation which would divest the Prayer Book of its most distinctive teachings; a pliancy of conscience which shoves by the moral obligation to adhere to the Liturgy in its integrity, and admits of unlicensed omissions and alterations to suit any desired end; and an insidious jesuitism, which, in behalf of a small but favorite part of our doctrinal standards, would loosen the conscience from a sense of obligation to the obvious principles of even the most elevated and solemn portions of the ritual.—If the spirit of the age rebels against the strictness with which the Church would guard evangelical truth and order, and therefore adhere, in all their righteous exclusiveness, to the ancient Catholic Creeds, to her scriptural services, and to the Apostolical succession of the ministry; there will be found, even among the children whom she hath nourished and brought up, glad encouragement of unions and associations in which these are overlooked, and the fostering of a so-called *common Christianity*, which opposes to them a laxity and indifference, not only independent of the primitive laws of God's house, but hostile to them, and to the pure and undefiled religion which they were mercifully designed to guard, to preserve, and to spread throughout the world.—Puritanic sourness and captiousness, will find a grade and kind of piety, which opposes no hindrance to perpetual fault-finding and quarrelling with the principles of the Church, and their legitimate influences on practice, and with the exercise of right of judgment and decision, in things, no matter how fairly within the bounds of the Church's allowance, if not running in a favorite direction; and will therefore find support and sympathy in views, practices, and tendencies, which afford relief, in counter indulgences, and in fretful censures, from the unwelcome pressure of consistent and discriminating principle.—The tendency of man's proud heart to soar, in imagined spiritual refinement, above the necessity of outward religious forms and ordinances, is encouraged by a stretch of Protestant license, even under the name of the Gospel and the Church, which reduces those forms and ordinances, yes the blessed sacraments themselves, into very unimportant matters, and treats them with irreverence and profaneness; and which, in disregard of the teaching of Holy Writ concerning these and other means of grace, and acts of piety, reaches even to the bounds of antinomianism, in its abuses and corruptions of the evangelical doctrine of justification by faith.—When worldly principles and affections suggest indifference or opposition to the Church's measure of due devotion to religious exercises, they are unblushingly sustained by members—alas! ministers also—of the Church, pretending to even superior piety, in sinful hostility to efforts for restoring her daily liturgical celebrations, and her frequent solemnizing of the holy mysteries of the Altar.

Thus—in these and kindred ways—it is—and Ohio Episcopalians have no excuse for ignorance of it—that when ministers or members of the Church prove faithless to her principles, so it be not towards Popery, they may go far indeed in the direction of schism, heresy, worldliness, and infidelity, and yet find sympathy and companionship within her, sufficient to supersede the necessity of going out from her. And this is a reason, furnished by the lamentable want of sound and consistent faith and piety in the Church, why secessions in a Protestant, may not be so common as those in the Popish direction. It is a reason fraught indeed with much damage to the Church, and very painful to all her true-hearted children. In the midst of that damage, however, and in alleviation of that pain, there is certainly ground of hope that by God's blessing, the true cause of His Gospel is gradually strengthening in His Church. The Holy Spirit is obviously bringing great good out of the increase among us of that Daily Prayer, and frequent communion, of that Catholic Christian education, and of those true principles of evangelical union and co-operation, for which He is perpetually inspiring honest and good hearts in different and distant portions of our branch of the mystical body of Christ. That all erroneous and strange views of truth and duty, all appliances of uncatholic, unscriptural, and worldly policy, and all party purposes and efforts, may yield to the sound and practical faith, and the blessed unity, harmony, piety, and love of the Gospel, should be the object of every true Christian's diligent and faithful prayers and exertions.

M. J.

* We may thus account for the fact, which has come to the writer's knowledge from various credible sources, that "The Churchman" is, in the estimation of the papal press in this country, the most difficult to be encountered of all its newspaper opponents. Mere Protestantism has so much in common with heresy and infidelity, and is so indefinite in matters of evangelical truth and order, as to be incapable of presenting any very clear views of Christian duty, and to be involved in perpetual concessions, and compromises, and neutralizing principles and operations, which hinder and divert the course of that duty. Thus rendered vulnerable at so many important points, and consequently impotent for contest in behalf of what of truth it may, in any of its forms, possess, an antagonist, representing any definite and consistent system, gains easily the advantage of it.

† Articles of Religion vi. xx.

For the Churchman.

When our Lord Jesus Christ was near the close of His life on earth, and about encountering the cruel sufferings which were to end in His death, He made a solemn address to His Heavenly Father, in which he declared that He sanctified Himself for His people, that is, devoted or consecrated Himself as a Victim to be sacrificed for them, and at the same time solemnly set apart and blessed bread as the symbol of the body or flesh, and wine as the symbol of the blood, thus given for them, and gave them to be eaten and drunk, as such, by His disciples.

It is not to be believed that the apostles would not have associated in their minds this mysterious transaction with what He had said before, that the bread that he would give would be His flesh which He would give for the life of the world; and that the eating of His flesh and drinking of His blood should be a means of spiritual and eternal life.

In all this, Jesus evidently claimed to be a Priest empowered by God to offer to Him a sacrifice of atonement for man's transgressions; and this in profoundly mysterious connection with being Himself the Victim also. From the death which He was thus to undergo, He had often declared that He should rise again. That death, therefore, may well be regarded as furnishing an ample test whereby to judge of the truth of these claims. If He *did* rise again, He did what divine power alone could enable Him to do; and therefore proved that those claims were true and just.—HE ROSE AGAIN: He was therefore God's Priest, authorized and empowered by Him to make atonement for the sins of men: He was Himself the all-perfect and meritorious Victim offered in that atonement. HE ROSE AGAIN: God thus signifying to us miserable sinners that the sacrifice is accepted. HE ROSE AGAIN: thus preparing to pass into heaven in the human nature—soul and body—in which He had offered the sacrifice; that he may present before the mercy seat His blood of atonement, and with the plea of its merits, intercede for those who repose on it, in true faith, all their hope of mercy, grace, and salvation; and thus procure for them these precious gifts of God.

B. T. O.

For the Churchman.

EPISCOPALIANS AND CHURCHMEN.

NO. I.

Mr. Editor.—About two years ago the Rev. W. D. WILSON published a *Manual of Church Principles*, from the press of Mr. Robinson of Baltimore, the xxth and last chapter of which is devoted to "*An Account of the Apostolic Succession of the Bishop of the Protestant Episcopal Church and their right to the jurisdiction of the United States,*" the leading object of which, as one might infer and as the author seems to confess—is to justify an opposition against the advocates of the Papal Supremacy.

About one year since the Rev. N. S. RICHARDSON issued from the press of Stanford & Swords, of New-York, in a pamphlet form, "Reasons why I am not a Papist."

I have not, Mr. Editor, named these works for the purpose of reviewing them and commenting upon their merits or demerits, either literary or theological, but rather as representatives of two different modes of justifying our position and defending ourselves against the attacks and claims of others. The justly deserved popularity of Mr. RICHARDSON'S work justifies me in selecting that as a representative of its class, and the commendation bestowed upon this xxth chapter of Mr. WILSON'S work by the "*True Catholic,*" and endorsed by yourself, Mr. Editor, though "*The Manual*" itself is but little known, may be referred to as my justification for selecting that as a representative of its own class of argumentative works in this controversy. My design is to offer some comments upon the tendencies of these two different modes of treating the subject.

Mr. Richardson begins and ends by stating as Reasons why he is not a Papist twelve points in which (as he thinks) the Papists have erred. These points relate to the Papal Supremacy—the use of images—the withholding the Cup from the laity—transubstantiation—the prohibition of the Scriptures to the people—the reception of the Apocrypha into the Canon—the claims to Infallibility—the use of an unknown tongue in worship—the necessity of the intention of the Priest to the efficacy of the Sacrament—and erroneous notions of the visible unity of the Church. For these *Reasons* Mr. Richardson is not a Papist.

Mr. Wilson pursues a different line of argument altogether and confesses a consciousness that it is not a usual one, and that it is not likely in in the present state of things to produce such immediate results as that pursued by Mr. Richardson. He begins, after having in previous chapters discussed the several subjects of ordination, jurisdiction, and the successions, by tracing the succession of our own Bishops from the Apostles; then enters into a statement of the facts relating to the commencement of their jurisdiction in this country; to show that it was in accordance with the Scriptures and ancient canons; and after stating that this Church *professes* to be guided by the Scriptures only, as interpreted and understood by the four general councils—the ancient Fathers, Doctors and Bishops, and to hold to nothing else as necessary to be received and obeyed. He proceeds to draw the inference therefrom, since by the allotment of Providence I have been born in a country, where those who according to the institutions of our Blessed Lord have been appointed of God to teach, guide and govern me, are known as Bishops of the Prot. Episcopal Church, and so called, I submit myself to them in the Lord as His Ambassadors, trusting that He will be with them always, even unto the end of the world.

In brief, the arguments are these: Mr. Richardson says, in effect—the Episcopal Church is, in my estimation, right in her doctrines, and therefore I join myself to her communion. Mr. Wilson says—the Bishops of that Church have lawful jurisdiction over all that reside in this country, and therefore I submit myself to their authority.

It would be great injustice to Mr. Richardson, to say that he does not assume and hold it important that the Bishops of the P. E. Church have rightful jurisdiction in this country—which with Mr. Wilson is treated as the great point. And it would be equally unjust to Mr. W., to omit to mention that he distinctly recognizes, as a part of his argument, the fact, or assumption, that the P. E. Church has not so far departed from the truth as to endanger the souls of those committed to its charge.

Still the two arguments, (in this case fortunately concurring in the same conclusion,) are addressed to entirely different elements of human nature, and tend, so far as they have any influence upon the character, to produce very diverse results. Mr. R. addresses the private judgment. "I," says he, "judge the Church of Rome to have erred, therefore I will not join it. I judge the Episcopal Church to be the nearest right, and therefore I join it." Mr. W. addresses quite another element of our nature. Says he, "I learn, from investigation, that the so-called Bishops of the Protestant Episcopal Church are clothed with authority from God, to minister in His Church, and therefore I yield myself to be taught and governed by them." The one exalts the man above the Church, as its judge and patron; the other exalts the Church above the individual, as his teacher and governor. The one makes Episcopalians, the other a Churchman.

This subject seems to me to present an occasion for some remarks that cannot fail to be

profitable to the thoughtful men of our country, a greater share of whom are undoubtedly included among your readers than those of any other periodical.

The first question that I raise, is as to the safety in the use of this mode of argumentation.

I have said that Mr. Richardson assumes the rightfulness of the jurisdiction of our Bishops—as an essential point—though, *to his mode of argument*, but a subordinate one, while Mr. Wilson also assumes the orthodoxy of our Church as of essential importance, though but subordinate in his mode of presenting the subject. With the latter gentleman, *obedience* is treated as the chief thing; with the former, the chief thing is the *correctness of one's opinions* on religious subjects. I have said, and wish to repeat, that *fortunately*, though, as I believe, *not necessarily*, the two arguments in this case lead to the same conclusion, and each strengthening the conviction that the other produces, and neither of them complete and satisfactory alone. And in what I am about to say, I wish to have the reader bear it distinctly in mind, all the while, that I am not speaking of Mr. Richardson, or of his work, but of the mode of argument which he has chosen to pursue, and of which his work is the best specimen that has fallen under my notice. His work is too well written to need praise, at my hand or any other; and I am sure that my respect and affection for him are too great to allow me to disparage anything connected with his name.

Now it is conceivable, that if a communion could nowhere be found that was not obnoxious to the faults charged upon the Papal system by our author, he and others might get up one that would present an aspect as unobjectionable as the Protestant Episcopal Church itself—in all points of doctrine and discipline; and, tried by his mode of argumentation, as good in every respect as that. In other words, it is conceivable, and therefore antecedent to any inquiry on that subject—it is probable, (in the logical sense of the word,) that the Protestant Episcopal Church itself is but a human device, contrived in these latter days to suit such minds and consciences as those who have pursued this mode of argument—unconnected with the past, and irregular in its origin. Or in still other words—for in every statement we will approach still more to the most objectionable feature of this system—this mode of argument seems to start upon the very common, but very erroneous, assumption, that all the religious denominations which the diversified mass of religious opinions presents to our consideration are on an equal footing, except as we give the preference to one or another, as the result of a comparison of its present condition and appearance with some standard which we ourselves have chosen. Or in other words, (now for the last time,) we start out on our inquiry with an idea of what the Church ought to be, or at least an idea of what we are determined that it shall be, and accept of that communion which we find most nearly answers to our idea: and since this idea is frequently, very generally, derived from our own fancy, or our notion of the fitness of things, rather than from the Scriptures, there is, at best, much less safety in this mode of argument than the importance of the subject demands. Mr. Richardson is not only a sound and consistent Churchman, but also an uncommonly well informed one. And I most heartily agree with him in regarding the P. E. Church as "the one Catholic and Apostolic Church" of the Creed and the Scriptures *for this country*. Still, I suppose that there is not a well informed man in any one of the fifty-two sects in our country, who could not give as many as twelve reasons, that would be as satisfactory to himself and to all who agree with him in his fundamental ideas of a Church, why he is not a Protestant Episcopalian, as these twelve of Mr. R. will prove to himself and his fellow Churchmen. There must be, therefore, something beside, and antecedent to, the use of this mode of argument, to render it a safe guide in the most important of all questions.

Shall this be a correct idea of what the Church ought to be? Antecedent to the settlement of the main question, the inquirer must be left to ascertain what is the true idea of the Church, from an investigation of the Scriptures, in which he can be guided only by his own talent for private interpretations. The difficulty of this task is seen in the multiplied diversities, and the interminable controversies, that have characterized the last few centuries. That which is to *guide* an inquirer, ought to be something more easily understood and less liable to perversion. But this leaves a man alone, unaided, unguided, to find his way to the city of refuge.

But again: With the true idea of what the Church ought to be, as judged by its doctrines and discipline, one may still be misguided by this mode of argument; for a Church cannot be judged by its present appearance only, the doctrines it now holds, the discipline which it now exercises. It is a question that is not yet settled, I apprehend, how far a Church may err and be changed in its appearance from the Apostolic model, without ceasing to be truly a true Church. Perhaps there is not a usage or doctrine in the Romish Church that may not be so explained as that an humble-minded layman may not assent and conform to it, *under some circumstances*, and yet not incur the everlasting displeasure of God thereby. And, Mr. Editor, I am one that would not dare to deny that an ordination by Presbyters only would not be valid under *some circumstances*.

Mr. Richardson's argument proves that a Church may err, sadly, grievously err, and of course it may err to *some* extent before one could be justified in rejecting its communion. Now this limit must become safely and definitely fixed before his mode of argument can become a safe guide. Not to take the most extreme cases, I yet can easily state a case in which I should belong to a church very unlike our own in *its present appearance*, though I can assign more than "twelve reasons," without including "*the case*" just referred to, why I could not from mere choice or conviction belong to it. "The case" is simply this: If my birth had been assigned when such a Church had true and lawful jurisdiction, I hold myself bound to yield my opinions and convictions to the authority of the Church in all points, except when the Church, to which I ought to belong, has most plainly and most clearly contradicted the Word of God. Let us suppose what the great mass of our people believe to have been the case, that the English Church was founded in the reign of Henry VIII., by some individuals who had seceded from the Roman Catholic Church, and that the Protestant Episcopal Church was, as in fact it is, only an offshoot from the English, the whole of Mr. R's mode of argument would apply as well as it now does—each of his twelve specifications would be equally pertinent and forcible, and yet would he feel safe in belonging to the Protestant Episcopal Church? I am sure he would not. He is too intelligent and too sound a Churchman for that. Nay, these twelve Reasons, and this whole mode of argument would have applied as well to the English Church itself in the fourteenth and fiteenth centuries, as the Romish Church now. Would those who use this method now, have been Lollards Gospellers, and Wickliffites then?—left the Church of England for a confessedly schismatical Conventicle?

This method, then labors under these most serious practical difficulties, although fortunately when used in this country, and by a Churchman, it leads to the right result.

1. It pre-supposes a correct idea of what the Church is, which it is very difficult if not impossible to obtain before the inquiry in the prosecution of which its use is indispensable.

2. It might land us into a communion of a comparatively recent date, of a purely human origin and incapable of exercising jurisdiction anywhere.

3. It might lead to the rejection of the One Holy Catholic and Apostolic Church in a country, if, though the lapse of ages, and the errors and changes incident to human infirmity, or through the violence sometimes exercised over it by the ungodly in high places—that Church had become somewhat changed from its primitive form, and yet not so far changed as to have lost what is essential to the salvation of the souls committed to its charge.

There must then be some method of historical identification, whereby we can first find what is the Church, or where it is. We can then investigate its character, doctrines, and discipline and compare these with the Word of God and then judge how far, having due regard to the authority of the Church on the one hand, and to the tremendous responsibilities of the right of private judgment on the other, we can submit to the ordinances of men, if such we find in that Church—for conscience sake toward GOD.

Things may be too much alike to admit of being distinguished, and yet not be the same—and they may be the same and yet most unlike in their appearance. My Father is the same man now that he was forty years ago, yet how unlike! Rome was the same nation under the Kings, the Consuls and the Emperors. England has been the same nation under several Dynasties. France has been a Monarchy, a Republic, a Consulate, an Empire, and Monarchy, and is now a Republic again, all within the memory of man, and yet it is France still, and nothing but France, and he that was born within its limits during any of these epochs was a Frenchman, and owed his allegiance to France and could neither owe it nor pay its requirements elsewhere. How idle then for one to set out to ascertain to what nation he owes his allegiance, by an inquiry into the forms of government that are in existence!

It is the same in principle, though of course not in extent of application in regard to the Church: for while there may be some changes in the Church, as is confessed on all hands, these changes are confined within much narrower limits than they are in political affairs.

The first thing to be ascertained is, which of the religious denominations is the Church, that has jurisdiction in the place where the Providence of God has assigned to one his birth? Nor can I admit that if that Church should be corrupt, he has a right to leave it. He may—he must refuse conformity in things clearly contrary to God's Word. He may be excluded from the Church for it—and the responsibility then rests upon them—but leave it or reject it he cannot. No authority in God's Word can be found to justify such a proceeding. What in the days of the greatest corruption of the parish Church could have justified the Jew in leaving his Church, his religion—the Priesthood of a Levitical line, the Tabernacle which God has set up among men, and setting up one of his own? Surely his course would have been as great an abomination, if not even worse than the participation in the abounding corruptions of his brethren in the Covenant which God had made with their fathers. He might have been cast out or cut off with no fault of his own to answer for at the dread tribunal of his Final Judge—but to leave them would have been complete and utter apostacy.

CONTRIBUTOR.

For the Churchman.

Rev. and Dear Sir.—It was not my intention to trespass again upon your columns in relation to Odd Fellowship, or the designs which the Institution has ever had in view; but a certain communication appearing in last week's Churchman, from "An Humble Laymen," requires answering, and in many respects *refuting*. It has never been a matter of Faith, consequently never taught by Odd Fellowship, that the Institution teaches anything *better* than Our Holy Church. Odd Fellowship is founded upon that great principle which is calculated to make man social and humane to his fellow-man, and carries out, *only* as an auxiliar, that which the Church enjoins. She recognizes man, be he of whatever creed he may, as a constituent part of the human family, and is therefore *based upon Christianity*. And it is not true, that the name of the Lord is excluded from our Order, or the working of the Order.

The Lodge to which I am attached (No. 67,) *always* opens and closes with *prayer*: and to *whom*, may I ask, is our prayer offered, if not to the Almighty? This *may* not be the case in the Lodge to which An Humble Layman *is*, or *may have been*, attached; but I doubt if there is a single Lodge, that habitually or purposely denies, or excludes prayer from their opening and closing form.

We address the Almighty, as the Supreme Ruler of the Universe, the Father of the fatherless, and the God of the Widow; and implore His Blessing upon this our human enterprise. Can it be supposed, nay will it be *believed*, that the name of God is banished from Odd Fellowship? No, by no means: on the contrary all our efforts are in strict accordance with His Word, and calculated under His blessing to promote what He Himself did: therefore may we not be compared to *Deists*.

"An Humble Layman" says he has taken all his degrees, and is a "Royal Purple Member." *So am I*. And I cannot but say, I regret exceedingly, that one who has advanced so far in the Order, should *know so little* of its intrinsic worth and *true* character. He refers, in particular, to the P. G's Charge in confirmation of his position. I have often, very often, heard that (to my mind) beautiful Charge delivered, and I know of nothing in it whereon he can base his charge. He also lays stress upon its being *forbidden* to discuss the merits of Odd Fellowship! Odd Fellowship *seeks* no discussion, but stands upon a rock which "An Humble Layman" *cannot shake*, and shrinks *not* from the merits of the Order being known. Witness our Constitution and By-Laws, before, and open to the *world*.

The expenses in fitting up Lodge rooms seems to be another great feature in this argument; but that is too frivolous to notice. He would fain exclaim, "Why should not these be sold and given to the poor?" We reply—"The poor we have *always with us* both in and out of our "gorgeous Lodge rooms," and are partakers of our benefits. As well may he (and permit me to say, I think with *far greater* propriety) call in question why a man or family who live in luxury and extravagance, do not curtail their expenses, and give *more* to the poor. Behold the man who nightly, nay hourly, expends his substance in revelry and debauchery: why call not upon him for his total want of feeling, and disregard of the wants of suffering humanity. Why are some Churches now, *here in our city*, built at an enormous expense? And the poor can find no room to bend their knees at the name of his Saviour. These are questions I would like to have answered before Odd Fellowship is dissected. "An Humble Layman" knows full well, we *do practise*, to the extent of our ability, *all we profess*. Has "An Humble Layman" been disappointed in his ambitious aspiration after the Honors of the Order, or is there not something behind the curtain not yet revealed, and which he thinks it as well not to?

I make no accusation—but a simple inquiry. I therefore repeat, that we do but follow the example of our Lord and Master in going about doing good, and therefore, we not only do not deny Him, but *openly profess Him*.

Has "An Humble Layman" forgotten the Charge of the V. G., previously to administering the obligation at his initiation? Was *he* then and there instructed to banish from his mind and heart the principles of our Holy Church, or any religious trust? Was *he* required to swear allegiance to or bow submissive to Deism? No, *he knows better*!

Every *Christian* man, be he Layman, or Clergyman, may, with perfect consistency, and good faith, join our Order. There is nothing in Odd Fellowship which a *Churchman* need stop at.

As I remarked in my previous communication, I was reared a Churchman—by as true a Churchman as man ever had for a father. I love my Church, and my principles and views on various Church doctrines and discipline are such as a Churchman (who is one in practice) should proudly own: and I would immediately resign fellowship with an Institution which drove the name of my Master from its portals. I am a Communicant, and have been for years, and I see and know of nothing in Odd Fellowship but what strengthens my attachment to my Holy Mother, Her doctrines, and worship.

My monthly dues to my Lodge do not deprive me of the privilege of giving of my substance at the offertory. Neither am I a rich man, but a Merchant's clerk, (whose salary at the best is not *too much* to support a family on,) and I thank God that I can while making my humble offering to my Master, to be disposed of as *His Church requires*, I can equally contribute in my Lodge, to the relief of my fellow man, his widow, or fatherless children, in a way the Lodge prescribes it shall be distributed. I would also add, that I have never yet received one cent from my Lodge, or the Order, in benefits, and hope I never shall require it. Very truly yours,

G. of No. 67.

New York, July 5, 1848.

THE CHURCHMAN.

New-York, Saturday, July 15, 1848.

We are obliged to a correspondent for the following pointed communication:

THE MARGINAL REFERENCE.

Mr. Editor, It was with deep regret that I read certain portions of the long communication sent to the "*Protestant* Churchman" by my respected friend and quondam-preceptor, PROFESSOR TURNER. In his fear of Romanism he suffers himself to use this language: "I do really believe that *at the present time* there is danger of losing sight of the *end* of Christianity in its all important means; of raising the Sacraments of our holy religion *above* the spiritual grace of which they are pledges; in the language of Bede, of loving the sign, and at the same time disregarding the thing signified. I cannot therefore do what might *seem to contribute to such an error*, by explaining our Lord's language, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you,' of a reception of the Holy Eucharist: however firmly I believe, that whoever rightly does the former, will by no means neglect duly to perform the latter."

Now, Sir, it so happens that my Protestant friend is a member of one of the Standing Committees of that thoroughly Protestant Institution, the "American Bible Society;" that from the press of this Society which professes to circulate the Scriptures "without note or comment," two (I know not how many more) editions of the Bible have in the course of the *present* year, 1848, been issued *with marginal references*; and that the passage in the 6th chapter of St. John, concerning which so much has been written, the reference is to the history of the institution of the Lord's Supper contained in the 26th chapter of St. Matthew. If, then, the Professor's fears are not groundless, the American Bible Society is greatly at fault. Explaining as they do the 6th of St. John by a reference to the 26th of St. Mat., the managers of that Institution are contributing (at least seemingly) to the error of "losing sight of the end of Christianity in its all important means; of raising the sacraments of our holy religion above the spiritual grace of which they are pledges; in the language of Bede, of loving the sign, and at the same time disregarding the thing signified."

With many prayers for the Unity of the Spirit in the bond of peace, I remain, Mr. Editor,

Your's

ADVOCATE.

St. Peter's Day, 1848.

☞ My respects to the "Christian Witness." I did not see his short notice of my last communication till six months after it was published. If I did him injustice, I respectfully ask his pardon; at the same time assuring him that the sentence quoted from him was not *pointed*, because in my judgment no rules could guide the pen of the punctuator. If the *Witness* had attended to the more important part of my communication,—that relating to the Canons of the Church, he would have furnished evidence that *pointed* remarks are with him objects of consideration.

We learn that the Mr. Vores whose mischievous book on the Liturgy, was noticed in our last has been selected by the Vice Chancellor of the University of Oxford, (Dr. Symons,) to preach the first Sermon under the benefaction bestowed last year upon the University, through the medium of Mr. Markland of Bath. In this appointment, says a correspondent of the English Churchman, "Dr. Symons has contrived a threefold insult—to the Church, to the University, and the founder of the Sermon; to the former, in preferring a presbyter of no celebrity, save such as attaches to unsoundness of doctrine, before the several Colonial Bishops (I believe four in number) now in England; to the University in prostituting the pulpit to party purposes; to the munificent person who endowed the Sermon, by choosing a person notoriously hostile to his views.

We understand, that, by a singular coincidence, the Bishop of Fredericton, one of the very ablest in the Episcopate of the whole English Church, is expected to be in Oxford on the very same Sunday, and to preach in one of the Parish Churches of the city. Under the patronage of the present Vice Chancellor and the Hebdomadal Board, the University Sermons have, indeed, long since fallen below the average of ordinary parish preaching. The effect of which is, that, except where some notorious heretic, or some more than usually unscrupulous controversialist attracts a crowd of the curious and the disaffected, the Benches of St. Mary's present a most forlorn and desolate appearance."

The Caledonia brought us the Bishop of Exeter's Charge to his Clergy delivered at his Triennial Visitation, Monday, June 19. It is principally occupied with a discussion of the NEW HERESY TEST, in which the Bishop takes up and refutes the allegations of a recent work entitled "Defence of the Thirty Nine Articles against the Bishop of Exeter. As the subject is one of great importance, and general interest, involving, as it does, the question of the paramount authority of the Liturgy, we shall commence its republication next week.

The news from Paris is sad enough. A sanguinary contest was going at the latest advices. The only action on Ecclesiastical matters prior to the late outbreak was on the subject of Divorce. M. Cremieux's Bill for facilitating Divorce was rejected in Committee, and would consequently be withdrawn. At this, the Church papers express great satisfaction. Oddly enough, it was denounced by handbills on the walls as an aristocratic measure, designed to indulge the rich with the luxury of a change of wives.

Rome continues quiet. The new Parliament assembled on the 5th of June. "The two councils, under the presidence of Monsignor Mazzarelli, assisted by the Vice Presidents, Prince Odelscalchi and Count Pasoli, assembled at 8 A. M. and went in procession to the palace of the chancellorship, where the sittings are to be held. A session was opened by a speech, read by Cardinal Altieri, in the name of the Pope, stating that his holiness rejoiced at having succeeded in introducing into the States the political reforms demanded by the times; that the attention of the legislative assemblies would be directed to the state of the laws and administration of the papal territory, and the difficulties of the exchequer; and that the laws promised by the fundamental statute would likewise be presented."

The new law of the Liberty of the Press has been published. The censorship is abolished. Every publication must bear the name of the printer, and the place of publication. Clandestine publications are punished by fine and imprisonment. Public journals must have a responsible editor. Attacks against the Church or its ministers, or against the temporal power of the Pope, or insults against foreign powers, or their ministers, are punished with imprisonment for six months or a year, and a fine of from 60 to 100 scudi (600f.) In its sitting of the 12th the Chamber of Deputies at Rome elected the Professor Sereni as its president; and that in the sitting of the Upper Chamber of the 9th, M. Marchetti, the Minister of Foreign Affairs, read the programme which M. Maniani had previously read in the Deputies. MM. the Marquis Guiccoli, Professors Narducci and Pollelli, and M. Pantini, were in the same sitting elected secretaries.

The Daily News has the following paragraph from Rome:

"Last advices being the declaration of the principles of the Roman Government, in which is solved the difficult problem of the separation of the spiritual and temporal powers of the Pope. It has been read in the two chambers, and has produced on the Deputies the best impression. The Minister Maniani, on being asked by a member if it contained the sentiments of the Pope, replied, 'I can assure the Deputies that the declaration I have read has been written with the consent of the Holy Father, and with his entire approbation.' Unanimous applause followed this statement, and the greatest joy is exhibited in Rome."

☞ The Steamship Niagara, with a week's later news, from England, has arrived at Boston, just as we are going to press; but as our files have not come to hand, we cannot give the Church intelligence. There has been an appalling insurrection in Paris; the fighting continued four days, during which time it is reported that several thousand persons were killed and wounded. The Archbishop of Paris was among the number killed.

Among the recent issues of the London Press is a new work by the Rev. Mr. Munro, favorably known by his previous publication, "The Dark River," etc., entitled "The Combatants." A copy has been obtained by Mr. Dana, and it will speedily be republished by the General Protestant Episcopal Sunday School Union. The London Guardian thus announces the work:

"The appetite for religious allegories is not likely to fail, so long as it is so well and wholesomely supplied as at present.

'The Combatants' is, perhaps, the best of the series of allegorical portraitures of the Christian life which has lately issued from Mr. Munro's pen. An Allegory, to be of any use, should practically enforce a lesson, the theoretical truth of which is as widely indisputable as possible. And Mr. Munro, like Mr. Adams, has certainly in all cases followed with more or less closeness this general rule; and, in the present, wherein the great and universal truth of the militant character of the Christian life on earth is well and forcibly illustrated, he is quite free from one slightest infraction of it. Moreover, there are passages in 'The Combatants,' that call up, though in a less degree, similar feelings to those with which we read 'The Old Man's Home.' There is more than one scene in the allegory, particularly the closing scenes of the lives of the imaginary combatants, in which we fancy that we hear the writer speak what he has seen and heard and known, and not the mere speculations of his fancy, and on this account we think that this little story bears the palm over any of those, by the same author, which ever preceded it."

New Publications.

We sometime since took notice of the History of the Indian Tribes of North America, edited by Col. McKenney, well known for his connexion with matters relating to the Indians, and published by J. T. Bowen of Philadelphia, who also superintends the artistical portion of the work. The work was originally published in folio at very great expense, and with limited circulation, The present edition is in royal octavo, to be completed in thirty numbers at $1,25 each. The portraits, the same as in the original edition only reduced to half the size, are exceedingly well executed, and the paper and typography are of the best quality. The publication of this history, of which the second and third numbers are now offered, presents a rare opportunity for obtaining the best memorials of the Aboriginal tribes on the most favorable terms.

DR. JAMES STEWART, of this city has lately published a small treatise on "The Lungs; their uses, and the prevention of diseases with practical remarks on the use of remedies by inhalation." The treatise contains a great deal of valuable information and sound practical advice in regard to the prevention of bronchial and pulmonary diseases. The following hints deserve particularly the attention of clergymen.

"The principal cause of the prevalence of disease of the throat, among those who are in the habit of public speaking, is the inordinate and unnatural use of the delicate organs of the voice, in requiring them to perform an office for which they are not constituted. The lungs as the reservoir ought always to supply the necessary quantity of air, while the vocal organs give it articulate sound. The larynx is the most essential of all the vocal organs, and the parts composing it are so exceedingly delicate in their structure that any exertion to cause them to perform a part for which they are not designed deranges them and destroys their healthy action, and congestion or inflammation is the result. This is brought about by the habit that many speakers have of neglecting to respire at proper intervals, and thereby fail to have the quantity of air needed to complete a long sentence; and to supply this deficiency a violent effort must be made by the small muscles that move the organs of voice. This unnatural use of them cannot fail to produce very serious effects.

These remarks apply more particularly to Clergymen, among whom there exists, in general, a more quiet manner of speaking than is found among other classes of public speakers. The sustained tone of voice in which a considerable part of their public exercises are performed, leads directly to the neglect of the necessary efforts to supply the requisite quantity of air. This supply must, on the part of those who use but little muscular effort while speaking, be effected voluntarily. Public speakers of other professions, where there is much declamation or considerable muscular effort, replenish the chest by instinctive and involuntary movements, as the respiration is always increased by exercise."

In a subsequent part of the work, speaking of the prevention of these causes of disease, Dr, Stewart remarks:

"When considering the causes of the various diseases of the respiratory organs, that of an improper use of the voice, by many public speakers, was mentioned as a very common source of affections of the throat. The method of preventing the diseases from this cause, is very simple. It consists in filling the lungs at proper intervals while speaking, with a sufficient quantity of air to supply the lungs, that the organs of voice may not be taxed with a double amount of duty when this supply is exhausted. Teachers of vocal music always direct their pupils to "take breath" at certain parts of the exercise, that there may always be a sufficient amount of air in the only reservoir—the lungs—and thereby prevent the throat from being excessively and unnaturally exerted: for such exertion will always be made when there is a deficiency. Clergymen who use but little exertion in speaking, should never neglect this rule, to make up for the absence of the instinctive respiration which takes place where much muscular exertion accompanies extraordinary vocal efforts, whereby the lungs are kept constantly filled. Actors, auctioneers, etc., are rarely, if ever, troubled with affections of the throat, instinctive and involuntary movements of the chest, from constant exertion, furnishing the required amount of air for all demands of the vocal organs. No such instructions are needed for such persons, for no voluntary interference for proper respiration, is necessary for them."

The prevalence of bronchial affections among the clergy makes it important to attend to every suggestion for their prevention. We are inclined to attach less importance to local than to general preventives; in other words, we suppose the best preventives are those which tend to preserve the general health of the system both in body and mind. But of local preventives there is one which, though very obvious and practicable, is apt to be overlooked. Beside the *unnatural* use of the vocal organs, of which Dr. Stewart admonishes us, the taxing of them, at undue intervals, beyond their strength, has long seemed to us to be another proximate cause of bronchial disease. The great secret of ability to go through hard labor is *use*. A day's hard work with the scythe or the axe, or a thirty mile's walk in the sun on a hot day, would probably break down a man who is not *used* to it, while the same amount of exercise would be no more than a healthy employment for men that are used to it. Nature abhors extremes; and the man who will let his lungs remain inactive for six days, and then subject them to severe and protracted exertions on the seventh, has no right to complain if nature resents such an affront upon her economy. He must prepare himself for such efforts on Sunday by exerting his voice in a somewhat similar way every day of the week. We are inclined therefore to insist with Dr. Stewart on "the importance of a systematic use of the lungs;" though with a less scientific meaning, and simply with the common sense aim of strengthening the organs by a uniform and habitual use of them. With these views we augur well for the bodily health of the clergy from the increasing frequency of the Daily Service. We believe that the public celebration of Divine Service twice a day, so far from over exerting the voice, would tend to strengthen it and prepare the celebrant to go through the exercise of Sunday with less exhaustion than would otherwise be practicable.

THE TRIALS OF MARGARET LYNDSAY—By John Wilson, author of "Lights and Shadows of Scottish Life." New-York: Spalding & Shepard, 189½ Broadway, 1848.

A new edition of an old and favorite work, which will doubtless find many readers. "In the whole range of fictitious writings," says the editor, "we know of no work wherein the feelings are so strongly, yet pleasurably, and instructively excited, and a moral, religious, and useful lesson is so naturally conveyed."

A Notice of "PRELACY DISCUSSED, OR A BOOK for BATAVIANS," is unavoidably postponed to our next.

We have received, from Messrs. Stanford & Swords, a very splendid PARISH REGISTER, a more particular notice of which we reserve for our next.

We have received the following works: SOUTHERN LITERARY MESSENGER, for July—CHARMS AND COUNTER CHARMS, a new work by Miss M'Intosh, from the Messrs. Appleton—THE CHURCH INTELLIGENCER, No I, a weekly 4to sheet, conducted by the Clergy of the Protestant Episcopal Church in New Orleans, with the approbation of the Bishop of the Diocese, and published by B. M. Norman. JOURNALS OF THE DIOCESAN CONVENTIONS of Pennsylvania, North Carolina and New Hampshire.

Foreign Intelligence.

ENGLAND.—*The Convocation and University Addresses to the Queen.*—The Queen held a Court on Saturday afternoon, at Buckingham Palace, for the reception on the throne of addresses from the Convocation of the Clergy, from the University of Oxford, and from the University of Cambridge. The Archbishop of Canterbury, attended by the members of the Upper House, and Prolocutor, and Lower House, in their Convocation robes, arrived at the palace shortly before three o'clock from the Jerusalem Chamber, where the Convocation of the Clergy had assembled. The deputation including the Archbishop of Canterbury, the Bishop of London, the Bishop of Bangor, the Bishop of Gloucester and Bristol, the Dean of Canterbury, the Dean of Worcester, the Dean of Hereford (deputy clerk of the closet), the Dean of St. Asaph, Archdeacon Hale, Archdeacon Thorp (of Bristol), Archdeacon Hollingsworth, Chancellor Martin, Francis Hart Dyke, Esq., the Registrar, the Queen's Proctor, the Hon. and Rev. Mr. Boscawen, Rev. Dr. Mill, Rev. Dr. Spry, Rev. Mr. Randolph, Rev. Augustus Morgan, the Archbishop's Chaplains, the Rev. Mr. Thomas and the Rev. Mr. Elliott; the Rev. Mr. Dalton; the Rev. Robert Tritton, the Rev. Mr. Hardings, the Rev. Dr. Tattam, Archdeacon of Bedford; the Rev. Dr. Moore, Proctor for the Clergy, Diocese of Lincoln; and Mr. J. Barber, the Apparitor-General for the Province of Canterbury. The deputation was conducted by Sir W. Martins, Mr. Heneage, and Capt. Green, the Gentlemen Ushers in Waiting, to the entrance of the throne-room, where the Lord Chamberlain received the Convocation, and conducted the Archbishop and the members to the presence of the Queen.

Her Majesty received the address on the throne, Prince Albert being by her side. Sir. G. Grey was in attendancee. The Lord Chamberlain, the Lord Steward, and the Master of the Horse stood near the Queen, and the Treasurer of the Household, the Vice Chamberlain, and the Comptroller of the Household occupied their usual places near the throne. The Mistress of the Robes, and the Countess of Desart, Lady in Waiting, were also in attendance on Her Majesty. The Archbishop of Canterbury advanced to the Queen, the Prolocutor on his Grace's left hand, the Upper House following and standing on Her Majesty's right hand, the Lower House on the left. The Archbishop of Canterbury read the address (*see Churchman*) from the Archbishop, Bishops, and Clergy of the Province of Canterbury in Convocation assembled, and afterward, kneeling, delivered the address to Her Majesty. The Queen received the address, and was pleased to return the following most gracious answer:—

"I receive with cordial satisfaction your assurances of loyal and affectionate attachment to my throne and person. It is my earnest desire to promote the happiness of my people, by the maintenance of peace and tranquillity, and by means calculated to extend the influence of our holy religion, which is the sure foundation of national prosperity. I rely with entire confidence on your zeal and earnestness in inculcating the principles of Christian truth and charity, and I derive much gratification from the assurance of your co-operation in increasing the efficiency of the Church for the accomplishment of the great work for which it was established. I trust that by the blessing of God on the means adopted for this important end, the inestimable benefits of pure and undefiled religion may be generally diffused throughout all classes of the community."

The Archbishop of Canterbury received the answer from the Queen, and had the honor to kiss hands. The Prolocutor, the Dean of Canterbury, had also the honor of being presented to Her Majesty, to kiss hands, and the Convocation then retired from the presence of the Sovereign.

The deputation from the University of Oxford was next ushered to present a loyal address to Her Majesty on the throne. The Duke of Wellington appeared in his robes as Chancellor of the University, and wore the ensigns of the Garter and the Golden Fleece. His Grace was supported by the Vice-Chancellor, the Rev. Dr. Symons, and the following University delegates:—The Provost of Oriel, Rev. Dr. Hawkins; the Principal of St. Alban Hall, Rev. Dr. Cardwell; the Warden of Merton, Rev. Dr. Marsham; Dr. Ogle, Trinity; Senior Proctor, Mr. Andrews (Exeter); the President of St. John's, Rev. Dr. Wynter; the Rector of Exeter, Rev. Dr. Richards; Dr. Higgs, St. John's; Dr. Goldings, Queen's College; Junior Proctor, Mr. Shadforth (University); Ley, Exeter, Mr. Woolcombe, Exeter; Mr Stackpole, New-College; Mr. Stanley, University. The deputation was accompanied by the representatives in Parliament of the University, Sir R. H. Inglis, Bart., and the Right Hon. W. E. Gladstone, and also by a numerous party of members of the University, taking precedence according to the date of their respective degrees. The deputation was attended by the Esquire Bedells and other officials of the University.

The Duke of Wellington read the loyal address from the University of Oxford, and, kneeling before the Queen, presented it to Her Majesty. The Queen having received the address, returned a most gracious answer, which was then delivered by Her Majesty to the illustrious Duke.—The Duke of Wellington presented to Her Majesty the Vice-Chancellor, the Rev. Dr. Symons; the Provost of Oriel, the Rev. Dr. Hawkins; the President of St. John's, the Rev Dr. Wynter; and the Principal of St. Alban Hall, the Rev. Dr. Cardwell—who had all the honor to kiss hands. The deputation then withdrew from the presence of the Sovereign.

His Royal Highness Prince Albert, who wore his robe as Chancellor of the University of Cambridge, received the members of that University in the Green Drawing-room. The deputation from the University of Cambridge consisted of the Rev. Dr. Phelps, Vice-Chancellor; Hon. and Very Rev. the Dean of Windsor, Master of Magdalen College; Rev. Dr. Webb, Master of Clare Hall; Rev. Dr. French, Master of Jesus College; Very Rev. the Dean of Bristol, Master of Corpus Christi College; Rev. Dr, Philpott, Master of St. Catharine's Hall; Rev. Mr. Worsley, Master of Downing College; Dr. Broadley, Trinity College, Deputy Professor of Laws, Representative of the Faculty of Law; Dr. Drosier, Caius College, Representative of the Faculty of Medicine. Rev. W. Baily, Clare Hall, Senior Proctor; Mr. Leapingwell, Corpus Christi College, Esquire Bedell; Mr. Hopkins, Jun., Esquire Bedell; Rev. Joseph Romily, Registrar. The deputation was accompanied by the Representatives of the University in Parliament, the Right Hon. Henry Goulbourn, and the Hon. C. E. Law, D. C. L., St. John's College; also by the Rev. Daniel Hulburt, Member of the Senate of Cambridge, the Marquis Camden, and by a very numerous party of the different colleges.

Prince Albert entered the Throne-room, followed by the Vice-Chancellor, the University delegates, and the members of the different colleges and halls. His Royal Highness read the loyal address to the Queen from the University of Cambridge, and afterwards presented the address to Her Majesty. The Queen returned a most gracious answer to the address, which Her Majesty delivered to the Prince. His Royal Highness presented to the Queen the Vice-Chancellor, the Rev. Dr. Phelps; the Master of Magdalen College, the Hon. and Very Rev. Dean of Windsor; the Master of Clare Hall, the Rev. Dr. Webb; and the Master of Jesus College, the Rev. Dr. French, who had the honor to kiss hands. The Prince Chancellor and the deputation from the University then withdrew from the presence of the Sovereign.

CHESTER.—*Enthroning of the Bishop.*—Dr. Graham, Bishop of Chester, was enthroned in the Cathedral, on Friday last.

EXETER.—*Visitation of the Bishop.*—The Lord Bishop of Exeter commenced his Triennial Visitation of his Diocese, in the Cathedral of this city, yesterday. Divine Service commenced at eleven o'clock, and the Visitation Sermon was preached by the Rev. Henry Saunders, Rector of Sowton, from Ephesians, 4th chap., 4th verse—"There is one body, and one Spirit, even as ye are called in one hope of your calling." It was a masterly and eloquent discourse, and elicited from the Bishop afterwards—when the name of the preacher was called over, in its order, by the Registrar—a public and emphatic expression of his thanks. At the conclusion of the Sermon, his Lordship proceeded to the Altar, accompanied by his Chaplain, (the Rev. W. Maskell,) the Rev. Chancellor Harrington, the Archdeacons of Exeter and Barnstaple, the Rev. Sub-dean Stephens, Rev. Prebendaries Coleridge, Ellicombe, and Woolcombe, and a large body of his Clergy, and, having expressed his satisfaction at the fullness of the attendance, and the very small number of absentees, delivered his Charge—notice of which will be found in our editorial columns.

HOUSE OF COMMONS.—*Petition from the Deanery of Chester.*—In the House of Commons June 21, Mr. Gladstone presented a petition from the Deanery of Chester, praying for the introduction of a Bill which should set forth in what manner objections might be made to the fitness of persons appointed Bishops of the Church of England. Also two similar petitions, one from the Clergy and Deanery of Bristol, and the other from the Clergy of the West of England.

RIPON.—*Bequest to the Church.*—The late Mrs. Matthewman, of Harrogate, whose death was recently announced, has, by her will, directed the entire residue of her property to be applied by her trustees in promoting, within the borough of Leeds, divine worship according to the liturgy and usages of the Church of England. The fund is to be administered at the discretion of her trustees, with the sanction of the Bishop of Ripon, and is, we hear, expected to amount to about 25,000*l*. The trustees are Wm. Beckett, Esq., M.P., and John Atkinson, Esq.—There are also bequests, in the same will, of 100*l*. to the Society for Promoting Christian Knowledge, and 10*l*. to the Harrogate Bath Hospital. Mrs. Matthewman was a native of Leeds, and was the daughter of John Shearwood, Esq., of Gipton.

Westminster Abbey.—The Daily News gives the following account of the recent alterations in Westminster Abbey:

"The Dean and Chapter of Westminster deserve very great praise for the recent alterations in the Abbey. It is hardly like the same place. The north transept is open to the south, and the south to the north; and when you stand in Poet's Corner, by the graves of Garrick and Johnson, and the monuments of Shakspeare and Gay, you can see Flaxman's Lord Mansfield, Bacon's Lord Chatham, and Chantry's statue of George Canning, in the transept on the other side of the choir. Formerly you could see nothing more than an incongruous screen, very little better than an ornamental boarding. Then the old stalls and seats have been removed, new canopies erected, in capital taste, carrying on the style and character of the Aymer de Valence monument; the organ placed on one side, and the great west windows made visible from the choir. By these alterations, one thousand additional seats have been obtained. But this is not all. The windows in the south transept and Poet's corner have been filled with stained glass, in an early and good style, by Messrs. Ward & Nixon. The great upper light is a marygold window of exquisite shape; beneath is an open arcade, with three double lights, and beneath that is a row of six lights. All are filled with stained glass, and each compartment is complete in itself. The colors are rich, the rubrics and blues wonderfully so. The designs, too, are good. Other works are in progress. The Dean and Chapter are about to restore to the places from which they were stolen two emblazoned bronze escutcheons from the tomb of Edward III., and a bronze wreath from the tomb of Henry VII. These have been returned by the repenting individuals of executors of parties that must have torn them with heavy tools from these royal monuments. Another penitent pilferer has lately sent to the Dean a slice taken some years ago from the royal coronation chair."

[These alterations, however, are not approved by the Ecclesiological Society.]

The second annual Conference of the "Evangelical Alliance" commenced on Tuesday the 15th, at Bristol, and closed on Friday.

The Archbishop of York who was recently thrown from his horse, has so far recovered as to leave town.

The Bishop of Winchester consecrated Christ Church, Bermondsey, on Monday. Out of 980 sittings 600 are to be free.

IRELAND: CORK.—*Bishoprick.*—The *Times* states that it is informed that the Rev. Dr. J. Wilson, Precentor of St. Patrick's Cathedral, will be raised to the Bishoprick of Cork.

SCOTLAND: DUNKELD.—*Ordination.*—On Wednesday, May 3, (being the commemoration of the Invention of the Holy Cross,) the Right Rev. Bishop of St. Andrew's, Dunkeld, and Dunblane, held an Ordination at St. Peter's Chapel, Peterhead, at which Mr. G. H. Forbes (a literate), was admitted to the sacred order of Deacons. The candidate was presented by the Rev. J. C. Chamberrs, Incumbent of Perth, and has been Licensed as Assistant Curate of St. Michael's Church, Crieff.

CANADA.—DIOCESE OF QUEBEC.—*Ordination.*—On Sunday, the 18th ult., being Trinity Sunday, and one of the days appointed by the Church for the performance of Ordination, the Lord Bishop of Montreal, assisted by the Rev. Official Mackie, D. D., and the Rev. J. H. Nicolls, M. A., Principal of Bishop's College, Chaplains, and the Revs. L. Doolittle, C. P. Reid, and G. Slack, Missionaries at Lenoxville, Compton, and Granby, admitted seven gentlemen to the Holy Order of Deacons, and three to that of Priest, in the Church of the Mission at Lenoxville (St. George's). The Church was well filled with visters, although the very unsettled state of the weather prevented many persons residing at a distance from attending, who otherwise would have come together, to witness the sending forth of so large a number of laborers into the Lord's Vineyard. The Service was performed with good effect: the new Choir chanting the Te Deum and other hymns with taste and accuracy. A clear and forcible sermon was preached by the Rev. Official Mackie, on St. Matthew xxviii. 19, 20, combining, with very happy effect, the two great topics of the day. Hands were then laid upon the several Candidates for the two orders of our Sacred Ministry, and the Holy Communion administered—fifty four of the Laity remaining to communicate with the Clergy.

DIOCESE OF TORONTO.—*Laying the foundation of the Indian Industrial School at Alnwick, on the 10th of June*, A. D. 1848.—On Saturday last, the Foundation-stone of the Industrial School-house at Alderville, (Indian village, Alnwick,) was laid under the superintendence of Capt. T. G. Anderson, S. I. A., by John Simpson, proxy for John Sunday, and George Potash, Chief of Rice Lake, Mud Lake, and Scugog Indians. There were 172 persons present, including Mr. Wm. Burnett, Contractor and Architect, and Mr. Carveth, Master Mason. The utmost enthusiasm prevailed among the Indians assembled on the occasion. When the notification was given that the ceremony was ready to commence, seven splendid flags were unfurled, and with drum and fife the procession proceeded to the spot selected for the building. After seeing the stone lowered into its bed, three cheers were given collectively, and a great number individually.

After the ceremony of laying the corner-stone was completed, the procession re-formed, and, headed by the band playing the National Anthem, proceeded to dine together in an adjoining field, where the table was laid under the shade of several beautiful maples. After the company, to the number of 170, were seated at the table, a hymn was sung by the whole assembly, and an appropriate prayer offered up by one of the Indians.

The dinner consisted of all the substantial and delicacies known in the vocabulary. The drinkables consisted of tea and coffee, but *no whiskey*, and, with the solids, were done ample justice to.

After dinner, excellent and appropriate Addresses were delivered by Potash and Simpson, Chiefs, and the Superintendent, (the last of which only we took notes of,) as follows:

"BROTHERS:—I am truly glad to meet you at all times, but particularly so at present, because we are now assembled upon the most important occasion that ever dawned on the Chippewa Tribes of North America,—tribes whose origin is equally unknown to the antiquarian and historian. All that is accurately known of our Fathers is, that Europeans, on discovering this Continent, very many years ago, found it thickly peopled by tribes of red men, living in dense forests, without the most distant knowledge of who created them, or even an idea that there were any other living creatures on the globe but themselves, and the animals which ranged the woods and served them for food. In this state the "white skins" found them upwards of 300 years ago, and immediately proposed to make them acquainted with the great Creator of all things, (the white man's God,) and to bring them into a state of civilization. But their impatience of restraint, their love of the chase, and of war, failed to render the first impression permanent, and, in consequence, their posterity, until very lately, were in a degraded state of heathenism.

But the white man's axe has now robbed the *game* of its hiding places, and his numbers have rapidly multiplied, while the red Tribes have followed each other in rapid succession to the grave, and the once dark forest with its multitude of inhabitants, has fallen away, till only here and there is found a solitary Indian camp, the remains of the once mighty Lords of this Continent, reduced by heathenism to the lowest state of degradation into which human beings can be plunged.

My Brothers,—It is now twenty years since white Christians began to labor amongst you, in hopes to save here and hereafter this remnant of the once mighty tribe of the aborigines. In this attempt they have been opposed step by step by the evil spirit, who by his wicked agents has made every effort to choke or pull up the seeds of Christianity, which have been sown in your hearts,—happily without effect, as the proceedings this day bear witness. You and a few other tribes have been made, by pious and worthy men, who have given up many of the comforts of the world to instruct you, to see the necessity of turning your attention seriously to *agriculture*, and to the education of your children. This your great Mother the Queen and every other good Christian will be glad to hear of, while it will be a source of lasting happiness and comfort to you, and all connected with you.

My Brothers,—I have told you we have met today under most happy and gratifying circumstances, to perform a ceremony which it has never before fallen to the lot of man to witness,—the laying of the first stone of an Industrial School, of "hard materials," by Indians, for the improvement of their children. Yes, my Brothers, and I thank God that I have been permitted to witness it. This will be the *first brick building* that ever has been erected by the *Chippewa* Indians of Canada. The object for which it is intended, and the means for which it is built, are not less strange and worthy of the highest admiration. Truly, my Brethren, who would have believed four years ago, that Chief *John Sunday*, and his people of Alderville, with Chief *George Potash*, and his people of Rice, Mud, and Scugog Lakes, would have combined to build an *Industrial School House* for the training of their children in habits of civilized life, and that with their own money too! But here it is, and in three months I hope it will be fit to occupy, though it cannot be completed for the want of funds.

Brothers,—I regret exceedingly that your worthy Minister and Principal of your School, the Rev. Wm. Case, is not here to take part in this pleasing task. But, though absent on other duties, we know that he is with us in spirit.

Brothers—I wish you to give a name to this building.

On this *John Sunday* (by proxy) replied,—"We will call it *Alderville*,—'Sha-wain-nen-de-win.'"

[MEM.—The name *Alderville* is one given to the Establishment some years since, in honor of its founder, Dr. Alder, and the Indian word signifies *Charity*. The name, in fact, is intended to signify "The Benevolent Institution at Alderville."]

The worthy and esteemed Superintendent then addressed the Indians in their own language. After

several other Addresses had been delivered, which occupied a considerable space of time, the meeting broke up well pleased with what they had that day accomplished.

Too much praise cannot be given to the Rev. W. Case and Capt. Anderson, for their exertions in getting this great and good work carried out; and we earnestly hope that our red brethren will make such use of it as will prove their appreciation of the benefits which it is calculated to confer. Already many of the young of both sexes of the Indians of Alnwick have received good educations. Through the Industrial School they will obtain that additional practical knowledge which will make them valuable members of Society.

Death of Rev. W. Thompson.—The Rev. Wm. Thompson, of the Church of England, the announcement of whose death appeared in the *Gazette* of Saturday morning, has oeen this year the first victim from among the clergy of Canada, to typhus fever contracted in attending on the sickness at Grosse Isle. The following particulars concerning him are taken from the *Mercury* of Saturday evening:—

"The deceased clergyman was a man whose loss to the Church will be severely felt, and many circumstances connected with his sojourn in Canada are peculiarly painful. We are informed that in early life he was an officer in the British Navy. He came to this country with his wife and several children, and shortly after his arrival here was bereaved of the former and all his children save one. This child had been sent home, but was recently sent for, whether on its way or not we do not know. Wishing, with the feelings of a father, to welcome and enjoy the society of an only child, Mr. Thompson volunteered to be the first on duty at Grosss Isle this year."

Mr. Thompson, it is understood, was formerly an officer in the East India Company's naval service. Having received holy orders, he held for some years the pastoral charge of St. Thomas's Church, Montreal, which he subsequently relinquished for the incumbency of Trinity Church, Christieville, which he held at the period of his death.

Having volunteered, in common with some other clergymen, to attend the Quarantine Station at Grosse Isle, Mr. Thompson was the first to visit that fatal locality this season.

The *Berean* informs us that: "On the evening before he embarked for Grosse Isle, a few friends gathered round him in this city, to whom he expounded the first two verses of the fortieth chapter in Isaiah; he dwelt on the blessed fruits of sanctified affliction, in the course of his exposition, and the theme was one among others which engaged him in converse with those who had the privilege of spending the remainder of the evening with him."

Being relieved by the Rev. W. B. Bond, Mr. Thompson returned on the 11th inst., affected with head-ache, which he attributed to cold, the weather having been unusually severe. This, however, was the manifestation of the pestilence which in a few days was to terminate his mortal conflict. Regarding his last hours, we obtain the following memoranda from an obituary notice communicated to the Montreal *Witness*:

"'No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instanced it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. My temporal affairs, he said, I settled before I went to Grosse Isle: and my peace with God I made, through his grace, two and twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of this sickness will, I *am sure*, be that which will abound to his glory.

"'He did not seem to suffer much; but on his hand having been seen to move involuntarily towards his head, he was asked did he experience much pain: his answer was, 'O yes; but the Lord is good; I have many mercies.'

"'He was so much better on Tuesday, that the medical attendants hoped for his recovery; but the worst symptoms recurred again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God, who gave it—whose mercy was the theme of his every discourse, and whose goodness formed a prominent topic in his whole conversation.'"

Mr. Thompson had attained the age of fifty-two years. Eight years ago he was deprived of his wife and three children, within the space of a very few months, and has only left one son, who is being educated in England, and was shortly expected to have joined his father in Montreal. The *Witness* concludes its notice as follows:

"We cannot close these remarks without complimenting the Railroad Company on their granting, of their own accord, free passage to the medical and clerical friends of the deceased, who, from feelings of kindness and sympathy, were desirous of doing all they could toward alleviating his sufferings. This fact displays not a little the feelings with which all who knew him regarded the late Rev. William Thompson."—*The Church.*

Domestic Intelligence.

New York.—*New York Ecclesiological Society.*—The Stated Meeting of the New York Ecclesiological Society was held, on Monday, the 3d inst., in the Sunday School-room of St. Paul's Chapel, at 8 o'clock, P. M. The Rev. Dr. Forbes, President, took the Chair.

The Report of the Committee was read by the Rev. T. S. Preston, one of the Secretaries.

From this Report it appeared that several very valuable works had been added to the Library since the meeting in April. The Committee had, in a number of instances, given advice respecting the erection or alteration of Churches, in New York, Maryland, North Carolina, and Missouri.

The following new members have been elected, in the recess of the Society:—

The Rev. Charles Burroughs, D.D., of Portsmouth, N. H.

George C. Shattuck, M.D., of Boston.

William Edward Coale, M.D., of Boston.

Plowden C. J. Weston, of Hagley House, near Georgetown, S. C.

The Rev. Walter Ayrault, of Auburn, N. Y.

Frank W. Anthony, of the General Theological Seminary.

After the reading and adoption of the Report, Mr. W. A. McVickar read the regular paper, upon the style of Architecture to be recommended for Ecclesiastical Buildings in this country. Mr. McVickar divided his subject, and confined himself, upon this occasion, to a well condensed history of the rise, the ancient excellence, and the decline, of Christian Architecture in general, and in each of its particular periods and styles; leaving for another time the discussion of the main point to be considered—the style to be recommended by the Society. His paper was listened to with very great interest and attention by all present.

On motion of Mr. R. Ralston Cox, the Rev. Dr. Muhlenberg was appointed to read the paper before the next stated meeting, upon "The style of Music proper for use in congregations, and its due performance."

The Society elected John Henry Hopkins, Jr., of the General Theological Seminary, a member; and confirmed all the elections made, in the recess, by the Committee.

On motion of Mr. J. P. Pirsson, the Committee were authorized to issue, when they deem it convenient, a large edition of the first number of the Ecclesiologist, for general and gratuitous distribution. This issue is to be made without reference to the number of subscribers obtained, and the expense is to be defrayed out of the treasury of the Society.

On motion of the Rev. Dr. Haight, Vice President, Mr. W. A. McVickar was requested to continue, upon some future occasion, at his own convenience, the paper which the Society had heard with so much interest this evening.

The letters received, since the last meeting of the Society, from the Rev. B. Webb, Secretary, and from A. J. B. Hope, Esq., M. P., Chairman of the Committee of the Ecclesiological (late Cambridge Camden) Society, were read by the Corresponding Secretary. On motion of the Rev. William Walton, it was ordered that these letters be entered, at large, upon the Records of the Society; and that the Corresponding Secretary inform their authors of this order, and express to the Rev. Mr. Webb, and to Mr. Hope, the very grateful feelings with which their letters had been received by the Society. In connection with this matter, the Rev. Dr. Forbes, President, spoke with much pleasure of a private letter received from the Rev. Mr. Forbes, one of the Committee of the Ecclesiological (late Cambridge Camden) Society, very heartily congratulating Dr. Forbes upon the establishment of the Society of which he is President.

On motion of the Rev. Henry McVickar, the Committee were requested to prepare a "*Church Scheme,*" for distribution throughout the country, to be filled up with information from all quarters, and returned to the Society.

The Society, after much interesting conversation upon the subject of the last motion, adjourned. The day for the next stated meeting will be Monday, October 2d.

New Jersey.—*The Fourth of July at Burlington College.*—It was our privilege, among many others, escaping from the usual noise and smoke and gun powder odor, which distinguishes this national festival, to spend a quiet and happy day of rational enjoyment at Burlington College. The fourth of July has especial honor at this place, because it is regarded as the birth day not only of a nation, but as the natal day of the College, one of those institutions to which our country must look as most important among the bulwarks and defences by which her glory and her liberties are to be secured.

It has been the great object of the Bishop to show the pupils of Burlington College that they can spend a happy day, and most properly celebrate such a festival without the use of gun powder, and that joy and gladness need not be attended with noise and riot. These, it must be owned, are great and important practical views to be impressed upon the rising generation. Their gravity and importance will appear more manifest to those who calmly reflect upon the sad waste of life and property consequent upon each celebration of our great national festival. In fact, we think it is hazarding nothing to say that the celebrations of a century will cost more money and destroy more lives than were expended in the battles of the Revolution.

The feeling which prevails among the inhabitants of Burlington is favorable to such quiet celebrations.

This celebration began at nine o'clock by the young gentlemen of the college coming in procession, with their teachers, to pay their respects to the Bishop. They were drawn up in order before the front door of the Bishop's residence, where one of their number read a most appropriate address to the Bishop. To this the Bishop replied in his usual happy manner, and exhorted the pupils to celebrate this day in a manner becoming its hallowed recollections.

At one o'clock, a number of citizens and many parents of the pupils assembled at the College. A procession was formed, and then proceeded in order to the large hall which was appropriately decorated.

The exercises began by a choir of teachers and pupils singing "Hail Columbia." After this the Declaration of Independence was read by one of the teachers. After which the "Star Spangled Banner" was sung with great spirit. Then the Bishop delivered an Address, of which, we will venture to say, none more appropriate, more *useful*, or more eloquent, was heard in the length and breadth of the land. Its introduction was a thrilling and powerful eulogium upon the blessedness of peace. The argument went to show, that the celebrations of the fourth of July were not to revive *warlike* recollections or hostile feelings toward the country from which the fathers of our republic separated. But the remembrances of past wars should rather excite thoughts of future peace. The conclusion of the Address was singularly felicitous. A young friend of the Bishop's had been introduced by him to the poet and philosopher, Martin Farquhar Tupper, the well known author of "Proverbial Philosophy." The kindly feelings entertained by this distinguished author toward America have been expressed in some beautiful sonnets which we have already copied into the Banner. Through the friend whom the Bishop introduced, he sent "a Loving ballad, addressed to brother Jonathan," full of wit and sparkling all through with bright and happy thoughts of mingled humor and noble sentiment. By a felicitous coincidence the letter, containing this ballad, reached the Bishop two days before. It suggested the subject of the Address.

The reading of this ballad called forth continual expressions of pleasure and approbation. It will soon be made public, and we are sure will carry, in its bright and glittering tide of song, the name of Martin Farquhar Tupper far and wide through the land. His name will be more familiar and more loved, though before a known and cherished one, by his brother Jonathan.

The reading of this ballad was most appropriately followed by the singing of "Auld Lang Syne," the whole audience standing and joining in the chorus.

Immediately after the exercises a meeting was held, and a committee appointed to obtain the Bishop's Address for publication; and sufficient money was handed in at once to pay the printer.

After these delightful exercises, the pupils of the College entertained their friends with a very excellent collation. The rest of the day was spent by the pupils in their boats and on the beautiful college green in healthful and happy sports. All who shared these pleasures owned that a fourth of July so spent, was not only a day of happiness, but one of most useful and profitable occupation.—*Banner of the Cross.*

From the Episcopal Address of the Bishop of New Jersey.

The late Mrs. Ogden of Paterson.—On this occasion, we were ministered to, in all the acts and offices of the most refined and generous hospitality, by a holy woman, who has since entered into her rest. Mrs. Ogden was the model of a Christian lady, and a Christian mother. She was the friend of my youth; and her friendship was faithful unto death. I had enjoyed her highest confidence, in that most sacred of all trusts, the education of her children; and her last words, as I stood by her dying bed, were a commendation of my sacred work, at St Mary's Hall, and Burlington College, to the favor and blessing of Almighty God. Her fervent words seemed uttered from the better world, on which she had well nigh entered; and I could not but receive them as a token of the blessing they invoked.

St. Luke's Church, Hope.—I regret to say, that this interesting station is without a Missionary. The Rev. Mr. Clarkson has most kindly consented to give a portion of his time to it. But his whole strength is called for at Belvidere and Knowlton. It is melancholy to see Churches built, and people ready and anxious to occupy them; and no one to gather them to the Cross, and break to them the Bread that cometh down from heaven. Two things are needful. More Ministers of Christ; and more of Christ's Spirit, in some, that are His Ministers. A larger salary, or better society, or, what is called a wider field of usefulness, it must be added, an imagined bronchitis, or a caprice that cannot be defined, leaves flocks untended, and bring reproach upon the Church. Since my Address was written, I have learned with great pleasure that a parishioner of St. Luke's, in whose private house my first service was held, and who has ever been a most zealous supporter of the Church, has given a Parsonage House to this Parish; on the condition that seven hundred dollars are raised toward an endowment for the support of the Minister. From what I know of the people, this great benefit, I am sure, will be made real.

St. James's Church, Piscatawa.—On Saturday, 16, in St. James's Church, Piscatawa, the Rev. Dr. Ogilby read evening prayers, and I preached. The Rev. Mr. Smith, the Minister, was present. I am sorry to learn, that this faithful man, long in feeble health, has been for some time quite withdrawn from the work to which his life is given. He has found a good Samaritan, in his neighboring brother of New Brunswick; in whose hospitable Parsonage he has had a home, and all that kindest love can do and furnish. Has the diocese discharged its duty toward its aged and disabled Clergy?

Grace Church, Newark.—On Sunday, 31, (twenty-second after Trinity,) in Grace Church, Newark, the Rev. Messrs. Watson, the Rector, and Brown, (of the Diocese of Florida,) read morning prayers, and I preached, confirmed seven persons, and administered the Holy Communion. The Rev. Mr. Tyng was present. The noble structure, of which I reported the laying of the Cornerstone, in my last Address, is advancing rapidly to its completion. It is, by far, the finest building in the State. It will have no equal of its class, in all our land. The true spirit of the Church burns brightly here, and many feel its warmth.

In the afternoon, in the Chapel, at Elizabethport, I read prayers, and preached. It grieves me, that the interesting little flock, who have done their best to provide a temporary place of worship, and have succeeded so well, have, as yet, no Pastor. I cannot see why the neighboring Clergy cannot arrange for their supply. Have they asked, "Who is my neighbor?" Will they not meditate of the young man's answer, and apply it, "He that showed mercy unto him?"

St. John's Church, Elizabethtown.—In the evening, in St. John's Church, Elizabethtown, the Rector, the Rev. Mr. Moore, read prayers, and catechized the children, and I examined them, preached, and confirmed three persons. Since my last visit, the beloved name of Mary Goodin Hobart, the widow of my venerated father in the Church, whose splendid name grows brighter with the lapse of years, had been engraven on the mural tablet, which commemorates her father, the admirable Doctor Chandler. The load of life, increasing as its remnant years grow less, lies with more weight upon us, as the elder hearts, on which we leaned, for counsel and for comfort, sink from beside us; and the world, which they have left, grows lonelier.

The General Convention.—Of the proceedings of the General Convention, as they have been long since spread before you, in the Journal of that body, there is no need that I should speak. Every day of my life strengthens the conviction, that the more distinctly our action here is diocesan, the better for the unity and harmony of our federal Church; and that the duties, by which a Bishop is most effectually to serve the flock, which his Divine Master purchased with His blood, are those which He performs in his own diocese. If "one member suffer, all the members suffer with it." It is when every member is honored, that all the members will rejoice.

Newark: Mission Churches.—On Septuagesima Sunday, February 20, I made a most interesting visit to Newark. True hearts, there, have long been yearning for a more effectual mode of preaching the Gospel to the poor, than the present arrangements of our parish Churches can allow; and, especially, in large, populous towns. Arrangements had been for some time in progress to open a free Church, and to supply its administrations by a Missionary, at large. It was my grateful office, on this day, after preaching in Grace and Trinity Churches, to announce in both, that a place was provided, to be known, henceforth, as Christ Church, which should be opened that evening, as a free Mission Church; and that the services of the Rev. Robert T. L. Lowell, (of the Diocese of Massachusetts,) a laborious Missionary, for years, in Newfoundland and the Bermudas, had been secured for that purpose. In the evening, the first service was held, when the Rev. Mr. Lowell read prayers, and I preached. The Rev. Messrs. Henderson and Watson were present; and the room was filled to overflowing. The service had been well attended. Efficient care is taken to instruct the children of the worshippers; and the beginning is made of a "work and labor of love," which will pervade that great and growing city, and perpetuate itself, I trust, forever. It is the free-will offering of a few noble hearts. It will fulfil in them, I trust, those gracious Scriptures: "The liberal deviseth liberal things, and by liberal things shall he stand;" and again, "He that watereth, shall be watered also himself." Measures are in progress, to establish similar stations, in at least two other portions of the city; and, from the character of those who have the work in hand, but little time will intervene, I think, between the purpose and the deed. Akin with this, and a sure token from God for good, St. Philip's Church, of which the congregation are of African descent, which has been gathered by the disinterested zeal of the Rev. James H. Tyng; and St. Matthew's, a German Church, just organized, under circumstances of the deepest interest, and highest encouragement, have this day been admitted into union with the Convention. I reserve, for another, and more suitable occasion, much that might be said, in this connection, of the happiest omen, and most fruitful promise. I am sure you all unite with me, in hearty congratulations to our respected brethren, the deputies from these new parishes. Newark is soon to be one of the strongest of the strongholds of the Church. Let no man doubt, that God will gloriously fulfil that which was said in it, a year ago. The Church *is* to go forward.

St Mary's Church, Burlington.—Of those confirmed in this parish, twenty-eight were pupils of St. Mary's Hall, and twenty-seven students or teachers in Burlington College. The new St. Mary's Church is sufficiently advanced, to show its fine proportions, and majestic outline. Nothing has been done in it, that has not been done for perpetuity. It will stand, while any human structure stands; a rock, upon "the Rock." The capacity of the old St. Mary's Church has been nearly doubled, by the erection of two galleries, to receive the families of St. Mary's Hall and Burlington College; now numbering, in rank and file, well nigh three hundred souls. When I look around upon their fair array, as it greets me, in our simple house of prayer, I feel that I can say, with Jacob, "O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant: for, with my staff I passed over this Jordan, and now I am become two bands."

St. Thomas's Church, Glassborough.—The new edifice is a beautiful Gothic structure, of hewn stone, perfectly furnished and fitted up; and might be taken for one of the hundreds of sweet English Churches, set down in a New Jersey village. For its erection, the Church is indebted, chiefly, to an enterprising individual. It will be a blessing to the country, through generations yet to come. Would that there were as many like-minded, as there are of like ability.

South Trenton.—An excellent beginning of a Church has been made in South Trenton, by the Rev. Mr. Read, of the Diocese of Missouri, with the zealous co-operation of the Rector of St. Michael's. A lot has been given, and a large portion of the money, for the erection of the Church, subscribed. It is much to be regretted, that the failure of Mr. Read's health has withdrawn his valuable services. But, in Mr. Starr's hands, the enterprize is certain to go through. It is a noble field, and will well repay the culture.

Progress and Condition of the Diocese.—Brethren, this is my Sixteenth Convention. I have been your servant, now, almost as many years. At God's command, through you, unthought of and undreamed of by myself, I came, to do your bidding. I left for you, one of the oldest and most influential parishes of our communion abundant duties, a competent provision, my bosom friends, my children's home. I came to an obscure and feeble diocese; one half of which, I was assured, by one of your chief Presbyters, was dead, and could not be revived. But I have never, for one moment doubted, that I did right; or regretted what I did. I have found the best and truest friends. A happy home has grown up, to my hand. I have been favored with as wide an influence, and with as large a confidence, as human heart could wish. And, best of all, the work of God, through His unbounded and unmerited benevolence, has prospered in my hands. The eighteen Clergymen of 1832, are sixty-one: the twenty-nine Churches, are now forty-nine. Twenty-nine Churches have been built, and one third of that number have been well nigh re-built. Nine Parsonage Houses have been added. The revival and increase, thus noted, I ascribe, under God, to the influence, direct and indirect, of the undertaking for Christian Education, in which, I have, for eleven years been engaged. And, under God, I rely, for the continuance of this revival, and the extension of this increase, on the prosperity o the two Institutions, now in successful operation, at Burlington. Burlington College is intended for the training up of Pastors. It is designed, also, as a central home, for Missionary Deacons. When, in a few years more, these purposes shall be fulfilled, the diocese will have no want of Clergy, of a proper spirit. There are already there, five priests, and six young men, preparing for the ministry. Ten years, with God to bless us, will double, from that source alone, the present number of our Clergy. I ask your prayers, that God may bless the work; that He may raise up for it, those who, in furnishing it with the endowment, which is all it needs, may find how true it is, which He hath said, 'It is more blessed to give than to receive;'' that He may continue to the dear children, in both houses, and to them who have the charge of them, abounding measures of His grace, "that our sons may grow up as the young plants, and our daughters, as the polished corners of the temple." Every year, as it convinces me of the pre-eminent importance of Church training, for the children of the Church, establishes in me more strongly the conviction, that we have here surpassing advantages for the work; and, in its faithful prosecution, transcendent means of usefulness and influence. Nearly three hundred children are gathered now at Burlington. They come from every quarter of the land. They meet, as in a common home. They are knit together in the bonds of mutual love. They will disperse, with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won. The way to the parental heart is shortest through the child. Sectional differences, will, in this way, be diminished; local and personal partialities will be removed; the North will be drawn nearer to the South; the East will be conciliated to the West. In this way, who can tell what permanence may be imparted to our civil institutions, what vigor infused into our great national interests, what harmony secured in our vast political relations? Especially, when the Cross of our Lord Jesus Christ is made the central magnet of attraction; especially, when the Church of our Lord Jesus Christ is made the fold, for safety and protection. Give me your prayers, dear brethren, that I may have the strength and wisdom, which the trust reposed in me requires. Give me your prayers, that God's work, in my hands, may prosper and increase; to the good of many souls, and to the glory of His great and gracious name.

Virginia.—*Confirmations by Bishop Johns.*—May 21, Trinity Church, Portsmouth, 3.—23, St. Paul's, Suffolk, 5. —June 11, Christ Church, Charlottesville, 3.—13, Green Mountain, Albemarle, 3.—16, Buck Mountain, Albemarle, 1.—18, Walker's Church, Albemarle, 1.—21, St. Thomas's, Orange, 10.—22, Piedmont Church, Madison, 3.—22, in private, 2.—25, St. Stephen's, Culpepper, 9.—*Southern Churchman.*

Ohio.—*The Bishop's Visitation.*—At the recent visitation of Bishop McIlvaine to the parish of Christ Church, Hudson, on the 9th of May, the Rev. Lewis Burton was ordained to the order of Presbyter. The candidate was presented by the Rev. Anson Clarke. The Rev. Messrs. Phelps and Holden assisted in the services. The sermon was preached by the Bishop.

During the same visitation the Bishop consecrated a new Church at Springfield, Jefferson county—a building erected in place of an older, and mainly by the efforts and sacrifices of a father and son, who love the courts of the Lord's house, and count it gain to give of their substance to the kingdom of God.—*Western Episcopalian.*

North Carolina.—*Valle Crucis.*—Although it was with reluctance that I consented to write an outline of what I knew of the Valle Crucis Mission, for publication in the Church Times, still as I knew that there were but two or three in the whole country (beside those who are connected with the mission) who had ever been there, and could give the information which you thought so desirable, I felt myself bound to comply.

As you are aware, I made a visit there during the last winter, and having been previously acquainted with several of the missionaries, was received with great cordiality and kindness. Being greatly pleased with all that I saw, I prolonged my stay for more than a month, at the request of the Rev. Mr. French, the Superior of the establishment. During this period, I became deeply interested in the mission, having learned their plans, and having seen their system in operation, beside witnessing the devotion and self-denial of the united little band, that are there giving themselves up for the work of the Lord. And now that I have left Valle Crucis, shut in by its mountains, a thousand miles behind me, there is never a day passes but I think of the love and zeal that are there glowing and fervent as in the primitive times.

Valle Crucis, is the mission established by the Bishop of North Carolina, to supply the blessings of the Church throughout the extensive mountain region in the western part of his diocese.

To accomplish this end he has there founded an associated mission, on the plan adopted with such encouraging success at Nashotah. The clergy officiate at the valley, and for a distance of 80 miles from the mission house. In addition to the missionary work in which they are engaged, they are also training up a number of young men for the ministry. When I was there in the winter there were 3 clergy, and 10 young men, candidates for holy orders, or pursuing their preparatory studies. Another clergyman, and two young men, are now on their way to join the brotherhood; thus making the number at the mission sixteen in all.

The system, too, is one of very great efficiency. There is the most perfect harmony possible existing among the brethren; and though each has some employments in common with all the rest, each has also his own particular employments for the good of others. The clergy hold service and preach. They also visit among the people and catechize the children. The clergy, too, hear the recitations of the candidates for orders, and some of the others who are pursuing the higher branches of study. The candidates for orders hear the recitations of the younger members of the household, and instruct the children of the neighborhood in the week day and Sunday Schools. The younger portion of the family are the assistants, in all things of which they are capable.

Mr. French, who catechizes all the catechumens in the Valle Crucis Chapel, on Sunday afternoons, has, of late, reported the attendance of several adults, from among the most influential families in the neighborhood. While I was there in the winter, several families were desirous of receiving Holy Baptism.

But the good that the mission is doing, has not been confined to the candidates for the ministry, and to the people of the vicinage. For 80 miles, it has been shedding its healthful influence.

At Lenoir, Wilksboro', Rockford, and elsewhere throughout the valley of the Yadkin, it has been collecting the Lord's sheep into His fold. Large numbers have become members of the Church,—and at Wilksboro', where a year ago there were but three or four females who belonged to the Church, there is now a flourishing congregation, who as much as six months ago had raised $1100 for a Church building, and were daily increasing in numbers and influence.

Indeed, I feel that with humble reliance upon God, for the blessing of His Holy Spirit, we may hope for more and more fruit every year that the mission continues.

The brethren are "all of one heart and of one mind"—neither do they say "that aught of the things which they possess are their own." Those who conduct the mission, have given up their *all even to their books* to the mission. They have common property in everything; and if it shall please God to permit them to be reduced to want, they are all pledged to suffer alike.

But, it is to be hoped, that if they are allowed to suffer, it will not be through the neglect of Churchmen to contribute to their wants. All the clergy who are there—are there from a sense of duty. They receive neither fee nor reward. They have put themselves in the hands of the Bishop, to stay and labor so long as he may think fit, neither asking nor expecting anything more than food and raiment—however coarse—and consenting to trust to the voluntary offerings of their fellow Christians even for these. They felt that the institution was needed, and they have given themselves to the work. It cannot be that the Church will see them suffering, without doing something for their relief.

I have often thought since I left the mission how little the Church at large knows of Valle Crucis.—*Correspondent of Church Times.*

South Carolina.—*Ascension Day.*—As has been the case for several years past in St. Philip's and St. Michael's Churches, "the Holy Communion was administered—the Church, by setting forth a proper preface" for this as for four other festivals, having suggested such an observance of it. Indeed the day of our Lord's nativity, and that of His return to where He was before, what days more solemn and affecting!

Monthly Missionary Lecture in Charleston.—That for June was at St. Philip's Church, by the Rev. P. Trapier, who enforced the obligation in particular, of the Mission in our City, having special reference to the spiritual benefit of the Colored. A statement was made by the Bishop, as usual, of recent intelligence respecting the Missions of the Church at home and abroad. The amount collected was $36,53.

Sunday Schools.—The annual festival of our Sunday Schools was held at St. Philip's Church on the afternoon of Monday in Whitsun-week; when divine service was performed by Rev. Mr. Phillips, and an excellent Address, adapted to the capacities of children, was delivered by the Rev. J. W. Miles. Although the weather was unfavorable, there was a large attendance of children and teachers.—Most of the Clergy of our city congregations were present, with not a small number of their several congregations. It must have been gratifying to the Rev. Preacher to notice the attention with which he was listened to by his youthful auditory.

P. E. Female Bible, Prayer Book and Tract Society.—This Society celebrated their twenty-first Anniversary, on Tuesday in Whitsun-week, at St. Paul's Church, Radcliffeboro'. The Bishop being absent from the City, the Rev. Dr. Hanckel presided, and read the annual Report of the Board of Managers. From this report we learn that the Managers distributed, during the past year, fourteen Bibles, fourteen Testaments, 333 Prayer Books, sixteen Sailor's Manuals, and two thousand seven hundred and forty-two Tracts. We regret to notice that the names of many members of the Church are not to be found on the list of the subscribers of this excellent Society; and we would affectionately urge upon them the duty of aiding by their contributions and countenance this small zealous band of the daughters of the Church in their praiseworthy efforts to diffuse, through the medium of the Bible, the Prayer-Book, and Tracts, the blessed truths of the Gospel of Christ. We will again notice this Society, when its Report is published.

Consecration.—On Whit-Sunday, being also "the feast of St. Barnabas, the Apostle," Ascension Church, at Gillisonville, was consecrated by the Bishop, four Presbyters being present, who took part in the services. The Church presents to the eye a remarkably agreeable object, being well proportioned with gothic-resembling doors, with sashes and blinds, a modest steeple, with its fine toned bell, and an open-fenced enclosure. The pews are sufficiently wide for kneeling: the chancel separation is neatly carved work; the desk and pulpit of uniform height, and quite suitable for the speaker and hearer. The site, deeded by Wm. E. Martin, Esq., is elevated, gently sloping from a lake in which the Church grounds and surrounding forest and shrubs are reflected. It is 45 feet long, 25 wide, 18 feet high, and understood to have cost about $1800. A gallery at one end will seat about 50 colored persons for whose accommodation it was put up. The lower floor would contain about 150 persons. Morning Prayer was by the Rector of the Church; the Lessons by the Rector of St. Bartholemew's; the Ante-Communion by the Rector and assistant Minister of Prince William's; the Sermon and the Holy Communion by the Bishop, assisted by the Presbyters.

The following is the Sentence of Consecration.

Whereas, in the year of our Lord 1847, W. E. Martin, J. H. Gregorie, Jos. V. Morrison, Samuel Laurence, J. E. Moore Mitchell, and other individuals of the Protestant Episcopal Church, residing in the district of Beaufort, S. C, at Gillisonville, the seat of the Court House of said district, moved, as we humbly trust, by the good Providence and Grace of God, adopted measures for organizing a congregation, obtaining a Pastor, and erecting a Church:

And whereas, the said Congregation, under the name of "Ascension Church" was organized by the election of Wardens and Vestrymen, and by "the permission" (made necessary by canon 31st) of the Rector of the Church of the Holy Trinity at Grahamville, within whose parochial limits Gillisonville was understood to be included, a Minister was elected; and at the Convention of the Diocese at South Carolina, in February, 1848, the said Congregation was admitted into union with that body:

And whereas, a lot of land well located for the site of a Church, and sufficiently large for a Cemetery, has been provided, being the gift of W. E. Martin, Esq.:

And whereas, by the liberality of the members of this Congregation, generously assisted by persons residing in the village, and in other parts of the State, there has been built this Church, so creditable to the zeal and taste of its founders and friends, and so well adapted for its holy purposes:

And whereas, application from the proper authorities having been made to the Bishop, it has been consecrated by him, assisted in this sacred solemnity by the Rev. S. Elliot, assistant Minister of Prince William's Parish, the Rev. W. O. Prentiss, Rector of St. Bartholomew's Parish, and the Rev. B. Johnson, Rector of this Church.

Now therefore be it known to all, that from the date of this "Sentence of Consecration," this building, under the name of "Ascension Church," is sacredly and exclusively appropriated to these purposes—*Prayer* to God the Father, the Son, and the Holy Ghost, three Persons but one God; the "*Administration* of the Sacraments and other rites and ceremonies of the Church; and *teaching* truth and duty as set forth in the Word of God, and as expounded by the Church of God, in the Liturgy, Offices, Catechism, Articles, Homilies, Constitution and Canons of the Protestant Episcopal Church in the United States of America, and of the Diocese of South Carolina.

Given this 11th day of June, being Whit-Sunday, and also St. Barnabas' Day, at Gillisonville, Beaufort District, South Carolina—The Rev. Benjamin Johnson being Rector, and the gentlemen first named, being Vestrymen and Wardens of the said Church.

CHRISTOPHER E. GADSDEN,
Bishop of the Diocese of South Carolina.

Ordinations.—On "Trinity Sunday," one of the stated days for admitting to Holy Orders, Rev. W. H. Hanckel, Rector of "Church on Edisto Island," was admitted to the Priesthood, and Mr. James Ward Simmons to the Order of Deacons. The Sermon was by Rev. Mr. Hyatt, who presented the candidates, and with Rev. J. B. Campbell, concurred in the laying on of hands on the Rev. W. H. Hanckel. On Wednesday, June 21, at Trinity Church, Columbia, Mr. John DeWitt McCullough, was admitted to the Holy Order of Deacons. He was presented by the Rev. P. J. Shand. "Morning Prayer, by the Rev. Mr. Swart; the Sermon by Rev. Mr. Curtis. The Holy Communion, as prescribed, by the Bishop.—*Charleston Gospel Messenger.*

Louisiana.—The annual Convention of the Diocese, which closed its session on the 10th ultimo, at St. Francisville, will, we doubt not, long be remembered with pleasure, by those who were present at its deliberations and shared in its religious exercises. Never before, in our history, had so many, both of clergy and laity been present on a similar occasion, while the zeal and fraternal affection that influenced the members gave an unusual charm to the meeting. We were favored also with the presence of the Right Rev. Bishop Otey, and some of our clerical brethren from Mississippi and Tennessee.

From all parts of the Diocese whence reports came, the information was of a character most cheering and encouraging. The faithful and judicious supervision and diligence of our excellent Bishop were made strikingly apparent from these reports. From the Address of the Diocesan, viewed in connexion with what he has already done, it was obvious that could he but command the services of Clergymen, the number of established congregations would in a short time amount to fifty. As it is, the Bishop reported twenty-seven Clergymen belonging to the Diocese. When he assumed the episcopate, ten years ago, it had but three churches and five clergymen.

How many miles, and at how much personal inconvenience he may have travelled on his visitations, we know not; but this we know, that he shrinks not from toil, that he never journeys without finding out, in some spot, the scattered sheep of the flock and gathering them together. There are but few country congregations in Louisiana which have not been collected chiefly, and in some instances entirely, by his personal labors. And hitherto, his episcopal services may be said to have been performed gratuitously. The Convention, however, very properly considered the longer continuance of this state of matters as unjust to the Bishop, and undesirable to themselves.—Whatever necessity may have obliged them heretofore gratefully to accept as a bounty, from the Bishop's hands, the churchmen of Louisiana, desired that a portion of their newly acquired strength should be employed for the benefit of him who had exercised so large an agency, under God, in creating it. The Standing Committee were therefore directed to take immediate measures for the gradual accumulation of an Episcopl fund, on a plan as little burthensome as possible to the laity; and in the mean time, a salary of one thousand dollars (to be raised by assessment on the parishes) was voted to the Bishop. The sum is confessedly no adequate compensation for episcopal services, such as our diocesan renders; but that was thought to be as much as the diocese can now do. That the formation of the fund under the direction of the Standing Committee will be cheerfully responded to by the laity generally, we have no doubt; we are therefore confident in the belief that ere long Louisiana churchmen will have the satisfaction of knowing that their good Bishop is adequately remunerated for official services.

Several new church edifices were reported, either as recently completed or as approaching to completion; and we were struck with the gratifying fact that in no instance was there any large amount of debt for the building left unpaid. In some instances nothing was due from the Church; and in those where anything remained to be paid, the sum was small, and often the means provided and in hand wherewith to meet the claim.

It was the wish of the Convention to make the occasion of its assembling something more than a mere meeting for transacting the secular business of the Church: spiritual improvement, and the cheering christian communion of churchmen, were felt to be objects not to be lost sight of. The only regret was that the Convention could not sit longer; and the members parted with the determination to remain together longer at the next annual meeting in Thibodeaux (the Bishop's residence) and to make the assembling a season of spiritual enjoyment and profit. To this end it was resolved that our brethren of the laity who love the Church, should be entreated to come up to our religious festival. We trust they will not be asked in vain.

The Journal of the Convention will be put to press in a day or two, and in a week or ten days thereafter will be be ready for delivery.—*Church Intelligencer.*

Texas.—We had the pleasure of seeing Bishop Freeman a few days since, on his return from Texas. He was much encouraged, and gave a gratifying account of his visitation. Among other services performed by him was one ordination, probably the first Episcopal ordination of a protestant in that country. The number of confirmations, the Bishop stated, had been about one hundred. The number of clergy is now six. Our columns were freely tendered to the Bishop as a medium through which hereafter to communicate his appointments to the district under his jurisdiction, and he will avail himself of our offer.—*Ib*

Illinois.—*Annual Convention.*—The 12th Annual Convention of the Diocese of Illinois, was held on Monday, the 19th day of June, in Jacksonville. The preparatory exercises were conducted the day before, Sunday the 18th, the Rev. Samuel Chase, reading the Morning Prayer, and the Rev. S. Y. McMasters, delivering an excellent sermon, upon the doctrine of progressive development in religion. A confirmation followed, of 14 persons; after which, the Holy Eucharist was administered to quite a large number of persons, beside the clergy. On Monday morning, the Conventional exercises were opened, by the Rev. C. Dresser reading the Morning Service; after which, the Right Rev. the Bishop, proceeded to deliver the Annual Report and Address; in which he gave a summary account of his labors and acts, during the past year. After so doing, he went on to state, that without wishing them to transform the Convention into a judicial body—yet, it remained for them to declare, whether the election of an Assistant Bishop, that took place the year before at Alton, was *Canonical, free, and in the fear of God*—and *so vindicate their integrity—and spread the fact upon their Journal, for future reference.* He further stated, that his conviction, of the necessity of an Assistant Bishop, remained the same, and professed himself ready at any time, when suitable arrangements were made by the Diocese for the support of one, to proceed to an election *Canonically.* The usual course of business was gone through with, and at the afternoon session, a Committee was appointed, by ballot, of three laymen, and two clergymen, to take into consideration so much of the Bishop's Address as related to the election of an Assistant Bishop. During the morning session of Tuesday, the above Committee brought in the following preamble and resolutions, as their report, which was adopted by the Convention—the yeas and nays being called for—4 voting against the resolutions, and 2 declining to vote.

"The special Committee appointed by this Convention, to take into consideration so much of the Bishop's Address as refers to an election of an Assistant Bishop, beg leave to report the following resolutions, and ask the concurrence of this Convention, and the adoption of the same.

"That it is with profound regret, this Convention finds that the election of an Assistant Bishop, has not been approved by the last General Convention of the Church; but, as Churchmen, we feel ourselves constrained to submit to the decision of that Convention, as the whole matter rested in their discretion, to sign, or withhold the testimonials requisite for the consecration of said Assistant Bishop.

"That in the opinion of this Convention, the necessity for an Assistant Bishop in this Diocese still exists; but that no encouraging prospect now presents itself, of providing adequately, for the support of an Assistant Bishop, to aid our venerable Diocesan, and that they are therefore reluctantly compelled to decline the further consideration of the subject at this time.

Signed, S. Y. McMASTERS,
JOHN S. WORTHINGTON,
WM. A. GRIMSHAW,
JNO. H. KINZIE,
B. GILLETT."

The principal business of the Convention that excited interest, was the appointment of the above Committee, and their report—as it was understood that their appointment had in view, (in keeping with the Bishop's intimation in his Address,) and would embrace in their report, both a *retrospective* and a *prospective* bearing. These statements are submitted without any comment, and are left to make their own impression. It may not be amiss to add, however, that the adoption of the report of this Committee by the Convention, finally settles the vexed question of the Alton election. A. L.

Indiana.—Rev. Francis Vinton, who was elected Bishop of Indiana, has declined the election.

Wisconsin.—*Consecration of a Church.*—On Wednesday, June 14, the Rt. Rev Dr Kemper consecrated a Church at Jonesville.

"The people at Jonesville," says Bishop Kemper in a letter to the Agent of the New York Bible and Common Prayer Book Society, "have acted nobly; for without soliciting aid from abroad, they have erected a very commodious edifice, which I had the pleasure of consecrating last Wednesday. They are in want of Prayer Books and Tracts, and as their means are somewhat exhausted, they solicit a donation of 50 copies of the Book of Common Prayer, and 75 of the Tract concerning proper behaviour in the public worship of Almighty God."

This request of the Bishop has been complied with, and the Prayer Books and Tracts sent. But this constant *giving* by our Societies, renders it necessary that Churchmen should *give* them the means wherewith to manufacture these desirable volumes. The Agent, Mr. T. C. Butler, 20 John street, assures us that there is great need of liberal contributions at the present time. He sends no applicant empty away: but if he is to continue this course—so necessary to the growth of the Church—the Treasury must be replenished.

Clerical Changes.

The Rev. Joseph Adderly, has been received by letters dimissory from the Diocese of Pa., into the Diocese of Ohio, and has become Rector of St. James's, Boardman, and St. Stephen's, Canfield.

The Rev. Timothy F. Wardwell requests letters and papers to be addressed to him at Syracuse, Western New York.

The Rev. J. H. Morrison has resigned the charge of St. John's Church, Richmond, Virginia, and accepted that of St. John's, Montgomery, Alabama.

The Rev. George N. Sleight (pronounced Slack) has taken charge of St. Paul's Church, Whitehall, Washington county, New York.

Notices.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Sunday, August 27, at Louisville, confirmation, 10½, A. M.

Tuesday, August 29, at Walton, confirmation, 3, P. M.

Wednesday, August 30, at Delhi, confirmation, 3, P. M.

Thursday, August 31, at Hobart, confirmation, 3, P. M.

Friday, September 1, at Prattsville, confirmation, 3, P. M.

Saturday, September 2, at Windham, confirmation, 10, A. M.

Saturday, September 2, at Cairo, confirmation, 3, P. M.

Sunday, September 3, at Oakhill, confirmation, 10½, A. M.

Monday, September 4, at Rensselaerville, confirmation, 10½, A. M.

Tuesday, September 5, at Glenville, confirmation, 10½ A. M.

Wednesday, September 6, at Athens, confirmation, 10½, A. M.

Thursday, September 7, at Esopus, confirmation, 10½, A. M.

Friday, September 8, at Clinton, consecration, 10½, A. M.

Sunday, September 10, at Marlborough, confirmation, 10½, A. M.

Monday, September 11, at Walden, confirmation, 10½, A. M.

Tuesday, September 12, South Middleton, consecration, 10½, A. M.

Wednesday, September 13, at Goshen, confirmation, 10½, A. M.

Thursday, September 14, at New Windsor, consecration, 10½, A. M.

Friday, September 15, at Port Edward, consecration, 11, A. M.

Saturday, September 16, at Whitehall, confirmation, 10½, A. M.

Sunday, September 17, at Ticonderoga, confirmation, 10½, A. M.

Monday, September 18, at West Point, confirmation, 10½, A M.

Tuesday, September 19, at Plattsburgh, confirmation, 10½, A. M.

Thursday, September 21, at Malone, consecration, 10½, A. M.

Friday, September 22, at Ogdensburgh, confirmation, 7, P. M.

W. H. DeLancey,
Bishop of the Diocese of Western New York.

July 15, 1848.

A CARD.

Frank Wills, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 27th ult., the Treasurer has received the following contributions:

From Ogeechee Mission, Ga, 5; Female Miss'y Society, Christ ch, Savannah, Ga, half, 34; Christ ch, Tuscaloosa, Ala, 25; Ladies' Miss'y Soc'y, Trinity ch, Newtown, Ct, 25; through J K Sass, R A in S C, from St Thaddeus' ch, Aiken, for the Jews, 5 90; Monthly Miss'y Lec. for June, 4; from a lady in Jacksonville, Fa, 10; St Stephen's and Upper St John's, an individual, for Western missions, 10; do, for Bp Freeman's jurisdiction, 25; All Saints', Waccamaw, for the Jews, 5; St Michael's, Charleston, of which 10 is for Western Missions, 43 28—103 18; Christ ch, Hartford, Ct, 38 17; Trinity ch, New Haven, Ct, 60; St Stephen's ch, Harrisburgh, Pa, 10; St George's, Fredericksburgh, Va, half, 10; Christ ch, Poughkeepsie, 40 31; for the Jews, 1; for Ark, 3; from "children's offering," 59 cts; St James's, Goshen, N Y, 26 04; St Paul's ch, Sing Sing, N Y, (of which 62½ is from children of a S S, per Miss S,) 40; through J Loney, R A in Md, Great Choptunk, Pa, 5; a member of Christ ch, Baltimore, 5; Mt Calvary ch, 30; St Matthew's and St Mark's, Prince Georges, 18; Chester parish, of which 7 94 is for the Jews, 14 18; Rev J Kehler, Miss'y in Alleghany co, 2 75; Queen Ann's parish, Prince Georges co, half, 17 75; Trinity ch, Baltimore, half, 2 06—94 74; St Peter's, Westchester, N Y, 30 69; Christ ch, Unionville, Ct, half, 1. Total, $547 72.

THOMAS N. STANFORD, Treas.,
New York, July 11, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 27th ult:

From Christ ch, Alexandria, Va, Mrs Custis, and Mrs Lee of Arlington, 5; Misses M and J Manderville, 5; other ladies, 15—25; for Greece, Ch of the Annunciation, N Y, Constantinople, 1; through W P Hunter, R A, Savannah, Rev W C Williams, from Ogeechee Mission, for Africa, 4; from a friend, for Greece, 1; Female Missionary Society, Christ ch, Savannah, 34—39; family mite box, 2 63; St Helena ch, Beaufort, S C, on account of annual subscription to mission schools, China, Miss S G B, 25; Mrs M M, 25, E R, Esq, 25; R W B, 25; J J S, Esq, 50; Dr T F, and family, 75; Sunday school, 25—250; Monthly Miss'y Lecture, Charleston, 4 01; St Michael's ch, do, 29 04; Mrs Hill's school, Greece, 3 50; Constantinople, 3 33; upper St John's, 5; All Saints ch, Waccamaw, Africa, 25; St John's ch, John's Island Greece, 2 50—72 38; a lady of Middle Haddam, Ct, annual subscription, for ed. of Eliza R Bowler, Africa, 20; Rev Jeremiah H Taylor, do, of a boy, Africa, 20; Christ ch, Sunday school, New York, 5th annual payment for ed. Thomas Lyell Guion, Africa, 20; Christ ch, Unionville, Ct, 1. Total, $451 26.

J. SMYTH ROGERS, Treas.,
New York, July 11, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 5th inst:

From St Peter's ch, Bainbridge, W N Y, Rev J Foote, $4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, July 11, 1848. 20 John street.

GENERAL PROTESTANT EPISCOPAL S. S. UNION.

The Treasurer of this Institution acknowledges the receipt of the following donations to its funds.

From St. James, Northam, Goochland Co., Rev. J. B. Wilmur, Rector, $7,00; From Christ Church, Poughkeepsie, Rev. Samuel Buel, Rector, $22,50; Total, $29,50. Signed,

JOHN W. MITCHELL, Treasurer.
Depository, No. 20 John st.
New York, July 11, 1848.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for the Aged and Infirm Clergymen," since his acknowledgment of 16th May, the following contributions, viz:

From St. Mark's Church, Malone, Rev. H. S. Atwater, $3.38; St. Peter's Church, Lithgood, Rev. H. Wheaton, $1; St. John's Church, Johnstown, Rev. Charles Jones, $8.73; Church of the Holy Trinity, West Troy, Rev. Joshua Weaver, $5; St. George's Church, Hempstead, Rev. O. Harriman, Jr., $6.12. Total amount $24.23.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. Church,
July 11th, 1848. 55 Water Street, N. Y.

MISSIONARY COMMITTEE OF THE DIOCESE OF N.Y.

The Treasurer acknowledges, since his report of 20th ult., the following contributions, viz:

St. Stephen's Church, New York, Rev. Dr. Price, $15; Christ Church, Hampton, Rev. C. Moore Bingham, 4; St Peter's Church, Lithgood, Rev. H. Wheaton, 1; St. John's Church, Johnstown, Rev. Charles Jones, 4,25; Christ Church, Hudson, Rev. Isaac H. Tuttle, 25; St. George's Church, Hempstead, Rev. O. Harriman, jr. 11,50; Grace Church, New York, Rev. Dr. Taylor, 61. Total, $121.75.

C. N. S. ROWLAND, Treasurer,
July 11, 1848. 55 Water-street.

Advertisements.

APPLETON'S NEW STANDARD EDITION—The Book of Common Prayer—A new and beautifully illustrated edition, printed from the *authorized* copy adopted at the last General Convention of the P. E. Church. The illustrations are engraved on steel, from the unique designs of Overbeck, accompanied with a finely executed illuminated title-page. In seven varieties of size, embracing 8vo, 12mo, 16mo, and 24mo. The type of the last two will be found to be much larger than any edition heretofore printed. They may be had in the following styles of binding:

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Sheep or roan, very neat	1 25
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Turkey morocco extra	$3 06
Do with Clasp	4 00
18mo.	
Turkey morocco extra	$2 50
Do with clasp	4 00
Roan gilt	1 25
Do plain	1 06
24mo.	
Turkey morocco extra	$2 50
Do with clasp	3 50
22mo.	
Morocco extra	$1 75
Do clasp	2 25
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Morocco extra	1 75
Arabesque	1 00

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STANFORD & SWORDS, 139 Broadway.

COLLEGE OF ST. JAMES—The midsummer examination will begin on Thursday July 20th. The annual Commencement will take place on Thursday July 27th. The Address before the Literary Societies of the College will be delivered at 4 o'clock P.M., on Wednesday July 26th, by the Rev. Smith Pyne of Washington City, D. C.

The attendance of the Clergy and others interested in the Institution, are respectfully invited. jy8, 2t

MR. FRANK WILLS, Ecclesiastical Architect, New York, wishes to receive as a pupil a well educated youth, not under sixteen years of age. Apply at his office, 156 Broadway, New York. July 1.

CLERICAL REGISTER.—The subscribers would remind the Clergy visiting this city that the "Clerical Register" is kept at their store, in which it is desirable that their names and abode should be entered on arriving. STANFORD & SWORDS.

DR. VINTON'S SERMON.—A SERMON Preached at the anniversary of the Protestant Episcopal Missionary Society for Seamen, in the City of New York, on the 1st Sunday after Easter, April 30th, 1848, by Alex. H. Vinton, Rector of St. Paul's Church, Boston. Just Published by Stanford & Swords, 139 Broadway.

Poetry.

From the Church Times.

VALLE CRUCIS.

'Mid Carolina's western wilds,
Emboss'd in her mountains blue,
There is a lonely, sacred vale,
Whose image I would paint for you.
'Tis months ago I wandered there,
And climb'd the rocks o'ergrown with moss,
And, turning, saw beneath my feet
Outspread, the Valley of the Cross.

The level fields in quiet lay
Encircled by the wood-crowned hills,
That stand, like sentries, there to guard
The stillness that the valley fills.
With various fruits, of white, and brown,
And green, her fertile lap was spread,
While here and there inwoven, shone
The mountain streamlet's silvery thread.

How coldly pure the waters flowed,
And in their three-fold course kept on,
'Til wondrously they met, and made
The symbol of the only Son!
'Tis Valle Crucis, rightly named—
That hidden home of things divine!
For on its calm and lonely breast
Our God has made the holy Sign!

And they are soldiers true who there
Give all, nor keep a hidden part;
Nor bear the Cross but on the brow,
Or breast—but deeply in the heart;
And while they preach'd the Crucified,
'Mid rugged wilds and forests dim,
Forgetting all the world's fair smiles,
Themselves are crucified with Him.

God keep the fountain ever pure
That springs amid the mountains blue,
And bless the prayers that daily rise,
With new returns of heavenly dew.
Oh may those waters rise and swell
Until they flow from sea to sea,
And all be brought, with holy hearts,
To Truth, and Unity, and Thee.

Miscellaneous.

BISHOP OF CHICHESTER'S LETTER.

[The following are the Documents referred to by us, last week, when speaking of the Bishop of Chichester's manly letter to certain Laymen of his Diocese.]

TO THE RIGHT REV. THE LORD BISHOP OF CHICHESTER.

The memorial of the undersigned rate-payers and other inhabitants of the parish of Hurstpierpoint, in the Diocese of Chichester.

Showeth,—That the practice adopted in the parish Church of reading the Offertory and collecting money from seat to seat on every Sunday throughout the year, is an innovation, and contrary to the feelings of three-fourths of the rated inhabitants.

That such plan, to our knowledge, is not observed in any other Church of the Diocese, and if uniformity is essential to the interest of our Established Church, the practice in question ought to be discontinued in this, or enforced in all other Churches throughout the Diocese.

That if the system stated is persisted in, contrary to this express desire, the only alternative open to your memorialists will be either to quit the Church immediately after the sermon, being the accustomed time in other Churches, or to abstain altogether from attendance at the parish Church.

For these and other reasons, your memorialists respectfully but urgently request your Lordship will be pleased to direct that the innovation complained of be discontinued forthwith.

(Signed by about fifty inhabitants, members of the Church.)

ANSWER OF THE BISHOP.

21, Upper Wimpole st., 2d June, 1848.

Sir,—Of course I have found it necessary to have some correspondence with Mr. Carey Borrer on the subject of the memorial transmitted to me from yourself and other inhabitants of Hurstpierpoint; other circumstances, too, have contributed to delay my answer. From Mr. Borrer I learn a fact, without the knowledge of which the language of the memorial would have been calculated to mislead me upon a very important point. I find your statement to be correct, that the Offertory is read and alms collected in your Church on every Sunday throughout the year; but the memorial does not state the fact that the Holy Communion is administered every Sunday. As the collection of alms is an essential ingredient in that celebration, it is clear that this fact has a very important bearing upon the complaint of the memorialists.

I cannot enjoin the discontinuance of that weekly celebration; on the contrary, I rejoice in it, and trust those who constantly avail themselves of the opportunity thus presented to them do as constantly derive blessings therefrom; nay, who can doubt this, if only they approach, and partake in the frame of mind required of them. I can only pray, then, that their example may edify and stimulate others to the formation of a like beneficial habit. I find, too, that whatever may have been the case, the plate or basin is not now presented at every seat; those who collect the alms move slowly, and await a signal before they approach any one. I do not see that those who are not inclined to give have any cause for complaint in this. The memorial does not profess to be aimed at the weekly celebration of the Lord's Supper: I should have been much grieved if any who decline on any occasion that blessing for themselves had sought to deprive their brethren of it.

The object, then, of the memorialists appears to be to effect the dismissal of the non-communicants immediately after the Sermon, and before the collection of alms, and in order thereto to call for an opinion from me that that is the appointed time for their withdrawal. But I do not think it is. I am of opinion that the service is constructed with a view to their remaining in the Church and joining in the worship as long as possible, *i. e.*, until the commencement of the actual celebration, by the exhortation to those "who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ." Those deny themselves a high and glorious privilege who at any time abstain, having the opportunity, and they still further shorten and abridge their privileges who retire earlier than they need. I cannot render myself a party to such abridgment of the Christian privileges of any of the revelations of the Spirit, and I must express the regret with which I learn that some of them have ventured to disquiet their brethren, by retiring earlier than they ought to do. The appeal to me bears indeed upon the face of it, the expression of a determination to be influenced by my decision, only if it should accord with the views of the memorialists. I regret the existence of a spirit thus manifested—a spirit of disregard for unity and concord, and for guidance by rule—and a determination of substituting in their place our own judgment, or feelings, or will, in matters which cannot be stated to be sinful, and which are in truth good and edifying. I must not forbear expressing my deep sorrow at the existence of such a feeling, and could I hope for any good result therefrom, while the memorialists continue in such temper of mind, I should feel it my duty earnestly to exhort and in kindness to admonish them. As it is, I believe it better to limit myself to a prayer that God will be pleased to increase in all of us the spirit of meekness, gentleness, and lowlymindedness.

I beg you will do me the favor of making this reply known to your co-memorialists.

I remain, Sir,
Your faithful pastor and servant,
A. T. Cicest.

To Lawrence Smith, Esq.

It affords us very great satisfaction, says the English Churchman, to see his Lordship so distinctly and unhesitatingly deciding that, upon Communion days, those who do not intend to communicate should remain until the Offertory is finished; for we have long been convinced that that is the rule and intention of our Church, whatever may have been the practice of the Primitive Church. That those who may not wish to communicate on a certain day—although they may be constant and regular communicants—should be debarred from giving their alms, or from having them offered at God's altar for His blessing upon them, is, we consider, a palpable infringement of their rights and privileges.

[From the Calendar.]

THE SCHOOL FUND PERVERTED.

Or a Review of a Discussion occasioned by the propagation of Sectarianism in Common Schools. Hartford: Parsons & Co. 1848. pp.72.

The Constitution of the State of Connecticut declares that the *School Fund* shall be used "for the equal benefit of all." Mr. Watson, in the pamphlet before us, maintains that this Fund is not thus used; that it is made to aid in inculcating Sectarian sentiments, adverse to the interests and repugnant to the feelings of a large and respectable body of Christians in this State; and that this munificent provision 'for the equal benefit of all,' has been perverted from its proper design and use.

It seems that Mr. Watson, as one of the Board of School Visiters at Plymouth, had assigned to him, in conjunction with another member, the examination of Manuals of History, to be used in Common Schools of that town. They accordingly recommended the works of Goodrich and Olney, with the exception of certain passages, which they proposed to exclude, because of their *sectarian character.* The following, are cited as examples.

"They (the Pilgrims) *were driven* thence (from England) by the arm of *persecution.*—*History of the United States by* Charles A. Goodrich, 1834, 37th page.

"Among the motives which influenced them (the Pilgrims) to remove to America, the prospect of enjoying a *purer worship* * * * * was the principal."—*Ib.*

"To avoid the indignation of the *persecuting* Archbishop Laud, in 1633 he (Davenport) fled to Holland."—*Ib.* 56th page.

"To escape from *persecution* they (the Pilgrims) left the land of their fathers."—*History of the United States by* J. Olney, 1836, 56th p.

This *qualified* recommendation was unanimously approved by the Board—one of the Congregational Ministers of the town bringing forward a resolution for the adoption of Mr. Watson's Report, only inserting in it a saving clause, to the effect that the exclusion of these passages should not be regarded as pronouncing them utterly false, but only as recognizing the fact, that there was a diversity of opinion in regard to their truth. Here it was supposed the matter would rest, but, two members of the Board, not present at these proceedings, took exception to what had been done, and called a *public* meeting to reverse it. The two members had no right to call the meeting, which was therefore irregular and unauthorized. Mr. Watson, and those who agreed with him, need not have attended it. But, inasmuch as the Congregationalists had the majority, and might pass whatever vote they liked, and might even say, in the absence of the minority, that the Churchmen in the Board were afraid to face the public on the point in question, Mr. Watson resolved to appear and defend his position. In vindication of the action of the Board, he did not insist upon the falsity of the assertions respecting *Persecution*, but only that they were of such questionable truthfulness that they were, not without reason, disbelieved by some. The minority in the School Society, whom he represented, did not ask to have their own views taught, but only to have silence observed on a subject where there could not be agreement. It was shown from Hume and Hutchinson—the latter himself a Puritan—that there was another version of this portion of history, besides the stereotyped Puritan one.

On the other hand, a Minister, who was put forward as the advocate of the Puritan side, declared at the outset, that there could be no compromise of silence. The minority must either prove to the satisfaction of a majority of the Board, that there was *no persecution*, or else submit to have the obnoxious passages inculcated upon their children. This was a hard task, for the majority could only be convinced against their will. They accordingly defended the statements of Goodrich and Olney, by taking the ground that the whole Puritan difficulty grew out of the *imperfect reformation* of the Church of England. Both her *doctrines* and her *discipline* were assailed, and her daughter in the U. S. did not escape some unamiable side thrusts. A wide field was thus opened, and a discussion ensued, which occupied *twenty evenings!*

The pamphlet before us is a review of this *winter's* work. The Reviewer seems to have entered upon his task with a hearty good will. His pamphlet is racy and pointed. There is in it the firm and fearless movement of one who feels that he is treading upon a rock. Nothing is pared down or softened to avoid popular odium. Every doctrine of the Church stands out in its full proportions. Baptismal Regeneration, the Real Presence in the Eucharist, the threefold Ministry of Divine appointment, are all asserted and vindicated.

Does the justifier of the Puritan separation bring up the old charge of leaning towards Rome, and allege that the Church allows the validity of her orders, and hence grants her to be a true Church? Mr. Watson replies that the only sense in which we admit her to be a true Church is the same in which we admit a vicious man, who is ever so poorly answering the ends for which God made him, to be *truly a man*—that in admitting the validity of her Ordinations, we are doing no more than old Dr. Lathrop, a patriarch of Congregationalism, has done before.

Does the Puritan object to the doctrine of the Real presence in the Eucharist? It is shown that this, instead of being a dogma of the Papacy is an undoubted doctrine of the Reformation, and of all Protestant standards. Does he object to the Church's doctrine of Regeneration in Baptism? It is shown conclusively that, all the Reformers and all the Standards of the Reformation, teach the same doctrine—that Luther and Calvin teach it in language no less decisive than that of Cranmer and Ridley.

This part of the discussion resulted in compelling the champion of the Puritan side to give up the Reformers as against him. The next resort was to appeal to the Scriptures. It was contended that these were against both the Reformers and the Church. Of course the word of God is paramount authority. But it is not the bare letter that is to be reverenced and obeyed. It is the spirit, the true meaning that binds. What then is the true meaning of Holy Writ? Mr. Watson maintains that to be the true sense which has from the beginning been held with one consent by the Church of the living God, the *pillar and ground of the truth.* It was an easy matter to show that the Catholic Church has in all ages held that to be the true sense of Holy Scripture touching the Sacraments which the Church of England held at the time of the Puritan schism—and which she still holds.

The subject of Episcopacy was next discussed. Then the Rites and Ceremonies of the Church—including the Common Prayer, Clerical habits, the Sign of the Cross in Baptism, Kneeling at the Communion, the Ring in Marriage, Bowing at the name of Jesus, and the Observance of Saints' Days. But our space will not allow us to follow the Reviewer through all these topics. Nor would we, if we had time and space. We wish the pamphlet to be read. No synopsis or abridgment can do justice to it.

There is, at the conclusion, an instructive summary of the *Results of the Puritan schism*—amongst which are enumerated the destruction of Christian Unity; impairing Christian Charity;—bringing the cause of Protestantism into disrepute; creating an obstacle to the success of Missions; and increasing the expenses of supporting the Gospel, and so consuming in sectarian rivalry what ought to be expended in sending the Bread of Life to the destitute, and making known God's Saving Health unto all nations.

If this pamphlet is a fair synopsis of the last winter's discussion at Plymouth—and we have every reason to believe that it is—Mr. Watson has sustained his cause with moderation, with various and ample learning bearing on the subject under dispute, and with irresistible force of argument. Churchmen will remember that this is a subject important in its practical bearings—that it has already engaged and will further engage the attention of their Diocesan Convention—and they will thank the man who has borne the brunt of this controversy, for his able and manly vindication of their rights. We commend his pamphlet to their attentive perusal, assuring them that they will find it both interesting and instructive.

It may be had of H. S. Parsons & Co., Hartford; or of Croswell & Jewett, New Haven.

CHRIST CRUCIFIED, THE MODEL OF THE CHRISTIAN MINISTER.

[From Bishop Doane's Sixth Triennial Charge.]

The Cross may be upon our Churches, upon our houses, upon our Bibles, upon our bosoms, upon our lips. It must be printed on our hearts. It must be borne upon our lives. Christ Crucified can never be our hope, as sinners, and will vainly be our theme, as teachers, if He be not made the *Model* of our lives, as men. This, the Apostle deeply felt. "God forbid," he said, "that I should glory, save in the Cross of our Lord Jesus Christ:" careful to add, lest all his glorying be vain, "by which the world is crucified unto me, and I unto the world." This, the Apostle clearly showed: determined, when he went to Corinth, to know nothing among them, but "Jesus Christ, and Him" as "Crucified." As multitudes are ruined, by the sad delusion, that there may be salvation, through an outward Cross, set up on Calvary, without an inward Cross, erected in the heart, and swaying and controlling all the life; so must our preaching, my dear reverend brethren, be delusive and destructive, if we frame not our lives, in humbleness, and holiness, and heavenly-mindedness, in self-denial, self-devotion, and self-sacrifice, upon the model of the crucified. To tell, in soft and silken accents, of the sacrifice of Calvary; to speak of Jesus and Him crucified, from cushioned pulpit, to well-dressed, well-seated, and well-mannered people; to take the pastoral office, for the shearing of the sheep; and count its duties done, when, twice a week, the minimum of public service is discharged, is not to do, as the Apostle did, at Corinth; is not to do, as the Apostle's Master did, when in the flesh. He did not wait for men to come to Him, for what He only had; but "went about," to do them good. He was not borne, in palanquin or chariot, upon His ministries of mercy; but walked, from town to town, on bare and bleeding feet. He did not make one day bear all the burden of the week, in teaching, or worship; but was, all hours, of every day, about His Father's business; and found His meat and drink to do the will of Him that sent Him. No time so out of season, no place so out of keeping, that He used it not, for service to the sinners, whom He came to seek and save. At evening, in the heat of noon, before the morning dawned; on the lone mountain, by the seaside, in the fisher's boat, at Jacob's well, upon the road that led to Emmaus; at all times, and in every place, He was the Healer, the Instructer, the Consoler, the unwearied, unexhausted, Friend, of man. He was an hungered, He was athirst, He was all night on watch. And, when His life had been all given, and all His work of life was done, was there a form of sorrow which He did not face, was there a depth of shame He did not fathom, for our sins? The mocking before Pilate, Herod's insulting reverence, the buffeting, the spitting and the scourging, the overmastering burden of the Cross, the lacerating crown of thorns, the palpitating nerves, sundered and severed by the nails, the sacred fountain of the heart laid open, with the spear, the thirst that parched the sense, the cloud that gloomed the soul, the mental pang that shook the earth, and hung the heavens with black; these were the outer parts of what He bore, Who bore for us our sins: and there was yet the unknown and unimaginable agony, that crushed and wrung the soul, to make the suffering and self-sacrifice of Calvary sufficient for the expiation of our sins. And *we* suppose, that our self-seeking, self-indulgence, self-idolatry, reflects the pattern of His Cross! And *we* suppose, that our divided hearts, and dull affections, and lame service, rise to the standard of the Gospel! And *we* suppose, that less than our whole nature, with its capacities and faculties; less than our whole life, with all its interests, and energies, and issues, meets our profession, as disciples of the Crucified! Dear reverend brethren, we but sleep upon our posts. We seek our own, and not the things of Jesus Christ. We are absorbed with sense and time, while souls, for which the Saviour died, are perishing; and the eternity, which hangs upon His sentence, rushes on, to meet us. "I beseech you," "by the mercies of God," rise to a nobler estimation of your trust! I beseech you, by the sufferings of Christ, rouse to a deeper apprehension of your account! Embrace the bleeding Cross. Take it to your pierced hearts. Be crucified on it, with Jesus Christ. St. Paul thought scorn of less than this. "God forbid," he said, that he should glory, but in the shame and torture of that Cross! "God forbid," he said, that he should think of it, but as it crucified the world to him, and him unto the world! Dear brethren, this is what we need, to make the Gospel fill the world. For this we wait, to make the Church a praise in all the earth. When men take note of us, that we have been with Christ, in all the ventures of His life, in all His willingness to die, they will surrender to us, at our will. The fire that kindles in our souls, will kindle theirs. They will yield up themselves to God. They will keep nothing back, that can promote His glory, or subserve His cause. The gold and silver will again be heaped before His Cross. The myrrh and frankincense again will breathe from off His altar. The costlier treasures, and more fragrant incense, of souls on fire with love, and melted into meek obedience, will bless the earth, and fill the heavens with joy. The gracious Sufferer "shall see of the travail of His soul, and shall be satisfied;" and ransomed saints vie, with rejoicing angels, in the praises of the Lamb.

My reverend brethren, in the providence of God, our lot has fallen on most eventful times. The world is all astir. The fountains of the deep are broken up. Thrones and dominions pass away, like children's tracks upon the sand. Fabrics, the growth of centuries, have vanished at a word. All human wisdom is at fault. All human confidence has failed. The nursing mother, at whose breasts our feebleness was nurtured, is perplexed with "fear of change." The tyrant of the world, the unjust step-mother of Christendom, proud papal Rome, falters and totters, in her career of insolent impiety. Upon the youngest daughter of the Cross, the trust for human nature seems about to fall. We must bestir ourselves, to meet it. We must pray God to give us grace, to meet it well. The strength to do so must come to us from the Cross. We cannot conquer, if it be not in that sign.

God's Mercy Exhibited in Holy Baptism.—If the idea of gratuitousness in the gift of heavenly life be indeed, as it is, a cardinal truth of Christianity; if it is not for works of righteousness that we have done, but according to His mercy that God visits us with His salvation; where is it that in the Church of God we should expect the exhibition of this particular truth? Where, but in that laver of regeneration, with which in that passage of St. Paul's Epistle to Titus, it is thus markedly and indissolubly connected? Far more, indeed, than by any theoretical statement whatever, does the Apostolic Church declare this doctrine in her Baptisms; sealing there to the absolute helplessness of infancy the grace which is no less gratuitous, no less preventive of all acceptable and properly Christian righteousness, to the most convinced and prepared adult. Even to Saul of Tarsus, who had been miraculously converted, and assured by Christ's own voice of his being a vessel of election to carry His name to the ends of the world, neither his immediate compliance, nor his penitent fast, nor any other of the marks of an excellent disposition within him were the seal of admission to the special family and household of God, but only the Baptism, for which Christ referred him to a human instrument. Even thus it was with other less distinguished converts, of whom we read in the Acts of the Apostles; the jailer of Philippi, the thousands pricked to the heart on the first Christian Pentecost, find not their regeneration to God's family, in their awakened earnestness, or their penetential sorrows, but in that baptism in which the Apostles direct them to wash away their sins—their sins cleansed by Him alone in that Sacrament, who had shed out of His wounded side both water and blood for our redemption. This is assuredly the strongest attestation that facts could give to the doctrinal statements of the Epistles, that it is not of him who willeth or runneth, but of God that showeth mercy in the bestowal of Christian or Evangelical grace to man: for this purpose were such instances employed of old by Augustine, and Prosper, and other vindicators of the supremacy of the grace of God against the Pelagian heretics who exalted against it the merit and power of man. Is it not then surprising, to find those who now profess an exclusive regard to the doctrine of free grace, not only neglecting this argument, but most zealously and unanimously repudiating it; joining with Pelagians of old, and Socinians of modern times, in contending that these several converts obtained nothing whatever in their Baptism from God, which they had not equally possessed before; their acts and feelings before baptism evincing sufficiently that they were already regenerate, new-born already into Christ's family, and that nothing more could be possibly needed than to certify the same by a suitable outward sign to the Church. When a mere subjective theory is thus made to countervail the direct testimony of Scripture respecting the spiritual character of holy baptism, and the regeneration and remission of sins there bestowed, and that too by the advocates of the freeness of divine grace and its independence of every degree of congruous merit in man; assuredly there must be other influences, beside that of attachment to this particular Catholic truth, concerned in shaping a religion which so judges and determines. The disposition is here evident to ascribe to the excited feelings of the penitent, all that religious importance which is so carefully denied to his works; and, with this high estimate of exalted feelings in religion, to view with somewhat of disgust that humble regard to Sacraments and Ordinances of grace which characterized the Catholic Christian of former days; the strict carefulness of the walk then thought necessary to guard the awful grace and privilege of baptism; the serious anticipation of future judgment and its terrors, as addressed by the Lord and His Apostles, not to sinners without the pale, but to Saints within it.—(2 Cor. v. 9, 10, 11, &c.) The disposition to put down sentiments thus agreeable to Christ's Gospel, under the misapplied name of legality or Judaism, is the necessary correlative of a system which represents as the very first entrance on the Evangelical state that which is only the result and reward of continued unvarying obedience in it; I mean the service of God from love wholly unmixed with fear, emancipated from all dread of losing His favor and falling into final perdition.—*Rev. Dr. Mill.*

Private Devotion.—Any one using the Prayer Book for Private Devotion will have of course to mark the places where he has to introduce the mention of persons or objects about which he is interested. And he will very likely also have frequent occasion to insert Collects, of which he will find considerable choice, for particular mercies, or to introduce special Psalms for the circumstances of the time, or according to the Seasons of the Church.

And even if he has the Daily Service in public, he may easily take a thread to support his Devotions in private from the parts of the Morning and Evening Service, which are essential to all Prayer, and those which belong especially to morning and evening, and may substitute Collects of his own selection for the longer Prayers, and Psalms and portions of the Scripture for private reading, *ad libitum.* The occasional services are not to be forgotten, as supplying several most valuable Prayers for private use.

This slight sketch of the manner of using the Prayer Book, will show how other books may be used when we do not find it convenient to adopt them absolutely as a whole.

It is a very great mistake to wander from book to book, and to seek much variety, or even readily to become tired of what we use, and dissatisfied with it, and ready to change it for something else. No change should be made in these matters without a deliberate conviction that it is for the better, and *no practice either lightly adopted or lightly given up.* And it is better to go on with an imperfect book, filling up its deficiencies with Collects or Psalms, or Prayers of our own, or from some approved writer, than to make a number of changes in search of a book that will be wholly satisfactory, which, after all, we may never find. Indeed, it would be difficult to recommend any which most persons would not find to require some additions or alterations.—*Rev. C. Marriott.*

Prayer.—Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass and soaring upward, singing as he rises, and hopes to get to heaven and climb above the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the libration and frequent weighing of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learnt music and motion from an angel, as he passed sometime through the air about his ministries here below. So it is with the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person or had a design of charity, his charity met with the infirmities of a man, and anger was his instrument; and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention: and the good man sighs for his infirmity, but must be content to lose that prayer; and then he must recover it. When his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns like the useful bee, laden with a blessing and the dew of heaven.—*Bishop Jeremy Taylor.*

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